



"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient evidence of faith and practice.
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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EDITORIAL SUMMARY.

John D. Rockefeller's gifts to the Chicago University, in all amount to \$2,000,000.

Chili has no trouble in borrowing \$150,000,000 in the London market. Her commercial standing must be all right.

Germany has 12,000 more inhabitants than France but the army of France is 25,000 stronger than Germany's.

The minister is a coward and a weakling who does not enter into the fight against whiskey with his whole soul.

It is said that McDonough of San Francisco paid \$150,000 for a horse. Is the world going to run away on horse-back?

Are you a mote hunter? In other words do you say bad things about your neighbor? Do you find fault with everything and get uppish if all men do not agree with you? Are you a chronic grumbler?

The open fireplace in the new Public Library building at Machias, Me., will be constructed of stones which were used for ballast on board the British war schooner *Margaretta*, captured by the Americans near Machias during the early part of the Revolution.

The Young Women's Christian Association in Brooklyn, has just erected a new building, with all the appointments of the best type—a beautiful library and lecture hall, gymnasium, and a large and exquisitely appointed memorial hall in memory of the late Miss Brigham, who went from Brooklyn to take the Presidency of Mt. Holyoke College.

One hundred and nine thousand locomotives are at present running on the earth. Europe has 63,000, America 40,000, Asia 3,300, Australia 2,000, and Africa 700. In Europe Great Britain and Ireland take premier position with 17,000 engines. Germany has 15,000, France 11,000, Austria-Hungary, the second largest continental country, has 5,000, Italy 4,000, Russia 3,500, Belgium 2,000, Holland and Spain 1,000 each, Switzerland 900, and the remaining European States 2,600.

The new building for Mr. Moody's work in Dublin has been completed. Seats will be provided for 5,500 persons. The whole city and suburbs have been carefully mapped, and volunteers have gone to leave an invitation to the meeting in every house and household in Dublin. An invitation has been given to the Rev. John McNeill to come to Dublin and

take up the work after Mr. Moody leaves, and he has accepted the invitation.

Mr Thomas Spurgeon, who has been occupying the pulpit of the Metropolitan Tabernacle in London during Dr. Pierson's stay in this country, has returned to his parish in New Zealand. He has endeared himself very much to the people of the Tabernacle, and there was expressed on every hand the opinion that, had he been as well known a few months back as he is now, no one else would have been invited to take his father's place in the church. Many have expressed their belief that his absence will be only temporary and that, on the expiration of the agreement with Dr. Pierson next June, Mr. Spurgeon will return to the Tabernacle as its pastor.

In the Presidential election which has just closed the colored clergy figured quite conspicuously. Bishop Brown, for example, issued a pastoral letter in favor of Cleveland. Bishops Hood and Grimes came out strong for Harrison. Dr. C. S. Smith did his best for Weaver. Dr. Grandison advocated with great ability the election of Bidwell. We do not think that this is the better way. The laity will naturally resent the idea that their instructors in spiritual matters may undertake to dictate or direct in regard to their votes. It is refreshing, however, to see that the prominent colored preachers are divided in their political preferences. The "Solid South" is breaking up.—*Christian Advocate*.

The proclamation of the President appointing Thursday, November 24, as a day of thanksgiving, gives several cogent reasons why its observance should be general and sincere: "The gifts of God to our nation the past year have been so abundant and so special that the spirit of thanksgiving awaits not a call, but only the appointment of a day when it may have a common expression. He has stayed the pestilence at our doors; He has given us more love for the free, civil institutions in the creation

of which His directing providence was so conscious; He has awakened a deeper reverence for law; He has widened our philanthropy by a call to succor the distress in other lands; He has blessed our schools, and is bringing forward a patriotic and God-fearing generation to execute His great and benevolent designs for our country."

The recent religious statistics of Germany have shown some interesting data. Prussia has a Protestant population of 19,224,956, and a Roman Catholic population of 10,252,807. Protestants not connected with the State Church number 100,770, and the total population is 29,955,291. Prussia has 9,343 Protestant parishes, so that the average number of souls in charge of an evangelical pastor is 2,058. In Berlin, however, the average is 10,404. The total population of all Germany is 49,426,394. Of these 30,964,274 are Protestants adhering to the State churches, 141,701 independent Protestants, 17,646,890 Roman Catholics. In Germany there are 24,906 Protestant houses of worship, with 16,400 pastorates. Thus, each Protestant pastor averages 1,887 souls in his charge. The Jewish population of Germany is 567,441. Of these 372,058 are in Prussia, and 79,286 in the city of Berlin.—*Independent*.

The Norfolk Memorial.

The Committee on Home Missions in the Eastern Va. Christian Conference recommended that all churches belonging to the denomination, south, north, east and west be requested to take a collection at the service nearest Christmas, both in cash and subscription to aid in building the Memorial church Norfolk, Va., and forward the same to Col. A. Savage, Norfolk Va.

We call upon the ministers and deacons to see that this earnest request is put into effect. If this is done faithfully, the money needed to build this house of worship will soon be in hand. We know something of the outlook at Norfolk, and are prepared to say that, if we give the Norfolk brethren and sisters a helping hand now, soon they will show us a church of which we will be thankful.

The Ministry of the Holy Angels.

BY REV. JAMES MAPLE, D. D.

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Heb. 1:14.

In this connection Paul is showing the superiority of Christ over all created beings, and he mentions two facts to show that the angels who are the most exalted of God's children are subordinate to him. They are commanded to worship him. "When he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him." This reveals the divinity of Christ. Then Paul mentions the employment of the angels to show Christ's superiority over them. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Even the most exalted of them are employed as servants to minister to the wants of God's children here on earth. Not one of them is exalted to the rank of a Redeemer. They are only servants. Christ is the only Redeemer of man.

The Hebrew word translated angel, in the Old Testament, is *malach*. It comes from *laach*, which signifies to send forth; hence *malach*, angel, signifies, a messenger, one sent. The Greek word used in the New Testament, is *angels*, corresponds in sense with the Hebrew *malach*. It occurs in one hundred and eighty texts, and is translated a messenger eight times, and in every other case it rendered angel. It is used almost exclusively to denote messengers from heaven. This shows that these messengers from the spirit world are a distinct order of beings from man. They are spiritual intelligences, first in rank and dignity among created beings. They are employed by God as agents to assist in carrying out his purposes concerning man, and they rejoice in this work; for "there is joy in the presence of the angels of God over one sinner that repenteth."

Angels are the friends of the children of God, and assist them in their journey to heaven. Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation? The existence and employment of angels as messengers of mercy supposed in all religions, and the heathen philosophers and poets were also agreed as to their existence, intelligence, and superiority to man. They were acknowledged under different appellations; the Greeks calling them demons, and the Romans *genii*, or *tares*. The Sadducees were the only ones among the Hebrews who denied the existence of angels, and Epicurus the only one among the old philosophers who absolutely recognized them.

There is nothing improbable in the idea that the angels are employed to assist man in his conflicts with evil, but it is in perfect harmony with all that we know of the providential government of God. There is nothing unworthy of their exalted nature and rank in being thus employed; for even Christ the Lord of angels came down from heaven "not to be ministered unto but to minister," and he did the work of a servant when on earth. (John 13:1-15.) Indeed it is a great principle of God's government that one class of his children are to minister to others; that one is to aid another. It is a fact that we are constantly receiving aid from others, and God has made the human race mutually dependent. The Bible, and the history of God's providential government, shows that the angels belong to his great "family in heaven and in earth," and are co-workers with him in the great work of saving a lost race. One great principle in God's government is that the strong shall help the weak, the wise instruct the ignorant, the pure aid the impure. The angels are holy, benevolent, and "excell in strenght." Why then should they not be employed in ministering to the wants of God's needy children on earth? That they are thus employed is clearly revealed in the scriptures. "The angel of the Lord encampeth round about them that fear him, and delivereth them." Psalm 34:7. Two angels came to the aid of Lot to lead him out of the plain. (Gen. 19:1-15.) A great army of angels descended from heaven to protect Elisha. (2 Kings 6:8-17.) An angel opened the prison door and delivered the apostles when they had been imprisoned by the Jews. (Acts 12:7-8.)

The ministry of the holy angels was not confined to the patriarchal and apostolic days, but reaches through all time. They are the friends of the children of God now, and aid them in every hour of need. They do not now comfort in a visible form as in the ages of the past, but they form an invisible guard around the Christian. They are our brothers, and Dr. Young sings: "Nor are our brothers thoughtless of their kin. Yet absent, But not absent from their love, Michael has fought our battles, Raphael sung our triumphs, Gabriel on our errands flown, sent by the Sovereign."

I know that the angels are unseen, and it is difficult to understand how we can be aided by friends that we cannot see; but many of the blessings of life, and much of the aid we now receive, comes from unseen friends. How many helpless and needy are aided by friends that they cannot see. Indeed life and all its blessings come from an unseen hand.

"Millions of spiritual creatures walk the earth.
Unseen, both when we wake and when we sleep;
All these with ceaseless praise his works behold.
Both day and night: how often from the sleep,
Of echoing hill and thicket have we heard
Celestial voices to the midnight air
Sob, or responsive each to other's note.
Seeing their great creator? oft with bands
While they keep watch, or nightly round-
ing walk
With heavenly touch of instrumental sounds
In full harmonic number joined, their songs
Divide the night, and lift our thoughts to heaven."

In regard to the ways in which the angels carry on their ministrations to the heirs of salvation the Scriptures make no direct statements but many facts are recorded that shed a flood of light on this question. From what they have done in the past we may infer what they are doing now. A mother and her son were driven from their home in a most heartless manner, and losing their way in the wilderness they were in danger of perishing. Their "water was spent in the bottle." The weeping mother could not bear to witness the death of her child and leaving him in shade of the shrubs, "she went and sat down against him a good way off. She lifted up her voice, and wept" The great heart of the infinite Father was moved with pity for the dying child and weeping mother, and he sent an angel to direct her to a well of water. She "filled the bottle with water, and gave the lad drink." This saved his life. (Gen. 21:2-19)

When Elijah was lying in hopeless despair under the juniper tree wishing for death an angel came down from heaven to minister to his wants. When in the valley of Chereth God sent ravens to feed him, and at the home of the widow he sustained him by a miraculous increase of a handful of meal and a few ounces of oil; but now he sends an angel from heaven to furnish him with food. He needed sympathy and food in this hour of depression, and the angel came to feed and sympathize with him. The prophets of the grove were feasted at the table of queen Jezebel, but Elijah was fed by an angel. Through the satanic cunning of wicked men Daniel was cast in the lion's den, but "God sent his angel, and shut the lions' mouths;" and he was saved. When the bigoted and angry Hebrews "laid hands on the apostles, and put them in the common prison," God did not forget them in their sorrow. "The angel of the Lord by night opened the prison doors and brought them forth

and said, Go, stand and speak in the temple all the words of this life." An angel of the Lord delivered Peter in a marvelous manner out of the murderous hands of Herod when he had him fettered in prison intending to slay him as soon as the Jewish national feast was over.

Angels are sent to strengthen the heirs of salvation when in danger from their spiritual enemies. Aid was furnished the redeemer in his great struggle with the power of darkness in the garden of Gethsemane, when there "appeared an angel from heaven strengthening him." How they strengthened him we are not informed. When his conflict with Satan on the mount of temptation ended in his victory over the tempter, "behold, angels came and ministered unto him." Matt. 4:11. These celestial spirits minister to the comfort of God's children now as in the ages of the past. One way may be by suggesting comforting thoughts and truths to the mind in the hour of trouble. Sometimes thoughts of God, of the riches of his grace, and of heaven, are awakened in the mind when there is nothing in our surroundings, or in what we are doing to call them up. Perhaps they are the whisperings of angels in the ears of the soul; for as we have two kinds of eyes, so doubtless we have two kinds of ears. How often such sweet thoughts of our heavenly father, and of our celestial home, have brought strength and comfort to our minds and hearts in seasons of sorrow. I have no doubt but the angels do much more for us than it is possible for us now to know, and when we get safe home to heaven, and look back over our life here we will see where we have been protected from danger and led safe on in the path of life by the angels in many experiences that we do not now know about. Many things that we now think are misfortunes we will then see are blessings in disguise. A sea captain gives the following incident in his own experience, and it beautifully illustrates the providential government of God. "We sailed from Kennebec on the first of October, 1876. There had been several severe gales, and some of my friends thought it hardly safe to go, but after considerable prayer I concluded that it was right to undertake the voyage. On the nineteenth of October we were about one hundred and fifty miles west of the Bahamas, and we encountered very disagreeable weather. For five or six days we seemed to be held by shifting currents, or some unknown power in about the same place. We would think that we had sailed some thirty or forty miles, when on taking our observations we would find that we were within some three or four

miles of our position the day before. This occurred repeatedly, and it tried my faith, and I said within my heart, "Lord, why are we so hindered, and kept in this position?"

Day after day we were held as if by an unseen power, until at length a change took place, and we went on our way. Reaching our port they inquired, "Where have you been through the gale?" "What gale?" we asked. We then learned that a terrible hurricane had swept through that region, and that all was desolation. This storm had swept around the place occupied by us during the hurricane. A hundred miles in one direction, and fifty in the opposite direction all was desolation; and while that storm was raging in all its fury, we were held in perfect safety, in quiet waters, and in continued anxiety to change our position and pursue our voyage. One day of ordinary sailing would have brought us in the track of the storm, and sent us to the bottom of the sea. We were anxious to sail, but some unseen power held us where we were, and we escaped. What they thought a misfortune at the time was the greatest blessing that God could have bestowed upon them. It was their salvation. Thus when we get to heaven, and learn all about the unseen agency of the holy angels. "We will see that many things that we thought at the time were misfortunes were really great blessings, and the means of our deliverance from real danger. Then we can join in the song of the redeemed, "Great and marvelous are thy works, Lord God Almighty; just and as true as they ways, thou king of saints."

The angels comfort the heirs of salvation when they are afflicted. When Daniel was suffering with great anxiety about the children of God an angel brought a cheering message to him. Gabriel was caused to fly swiftly to bring consolation to him. When Christ was taken from the disciples by death angels came to comfort them in their sorrow. Why may it not be so now? Doubtless they in some way unknown to us help us in our conflicts with evil, and comfort us in our sorrows.

The angels are with the Christian in death, and conduct him home to heaven. Christ says that when Lazarus died he "was carried by the angels to Abraham's bosom." Why may not this be so now? If we ever need the presence, sympathy, and aid of these heavenly messengers it is when we leave this body and go out into the great unknown. We will need them to guide us up to God, and our heavenly home. There are many instances on record that reveal the presence of angels in death. A minister in the west was called to a

cabin home. He found a father and his dying daughter surrounded by evidences of luxury and refined taste. He asked the dying girl if she knew her condition. "I know that my redeemer liveth," said she in a voice whose melody was like the sweetest Eolian tones. A half an hour passed, and she spoke in the same deep, rich melodious voice: "Father, I am cold; lie down beside me." The old man lay down beside his dying child; and she twined her emaciated arms around his neck, and murmured in a dreamy voice. "Dear father, dear father!" "My child," said the old man, "doth the flood seem deep to thee?" "Nay, father, for my soul is strong." "Seest thou the thither shore?" "I see it, father; and its banks are green with immortal verdure." "Hearest thou the voice of its inhabitants?" "I hear them, father, as the voice of angels falling afar in the still and solemn night time; and they call me. Her voice, too, father; oh! I heard it then." "Doth she speak to thee?" "She speaks in tones most heavenly." "Doth she smile?" "An angel smile; but a cold, and calm smile. But I am cold, cold, cold! Father, there's a mist in the room. You'll be lonely, lonely. Is this death, father?" "It is death, Mary." "Thank God!" So she passed away.

II. The ministry of the holy angels reveals the dignity of man. These exalted beings are sent to attend him. They come down from heaven to minister to him here, and conduct him home to heaven. Kings and princes are surrounded by armies to protect and honor them, and by philosophers and statesmen to counsel with them. This is because of their dignity, and it is a great honor; but the humblest child of God is more highly honored, for he has a body guard of angels. When the king of Syria sent an army to kill Elisha who was in the village of Dothan, God sent an army of angels to protect him. "Behold, the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6:17. "A man may be unlettered, and poor; yet there is in him powers of mind and heart that ally him to the angels, and they are deeply interested in and honor him with their presence and aid. When the beggar died "he was carried by angels to Abraham's bosom." No higher honor could be bestowed and it reveals his dignity in the sight of God. A minister of the gospel was conversing with a pious woman in the poorhouse on the comforts, prospects, and rewards of religion. He noticed an unusual lustre in her eyes, and a sweet expression of countenance. He said to her, "Will you tell me what thought it was that passed through

your mind which was the cause of your appearing so joyful?" She answered: "Oh sir, I was thinking what a change it will be from the poor house to heaven!" She was one of the king's daughters, and when she passed out of this world he sent his angels to conduct her home to his palace of mansions.

"How poor, how rich, how abject, how august,
How complicated, how wonderful, is man!
How passing wonder He made him such!
Who centred in our makeup such strange extremes,
From different natures marvelously mixed,
Connection exquisit of distant worlds!
Distinguished link in being's endless chain!
Midway from nothing to Deity!
A beam ethereal, sullied, absorbed!
Ah heir of glory! a frail child of dust!
Helpless immortal! insect infinite!
A woman! a God! I tremble at myself,
And in myself am lost. At home, a stranger,
Thought wanders up and down, surprised, aghast,
And wondering at her own. How reason rules,
O, what a miracle to man is man!
Alternately transported and alarmed!
What can preserve my life? or what destroy?
An angels arm can't snatch me from the grave;
Legions of angels can't confine me there."

There is something in the most unlettered and humblest of men that demands our reverence. He is a child of God, and there are in him undeveloped powers that ally him to the brightest intelligences of heaven.

"Man of the dust,
And thus allied to all material world,
Born of the spirit, and thus allied to God,
He during his probation's term shall walk
His mother earth, unfledged to range the sky,
But, if found faithful, shall at length ascend
The highest heavens and share my home and yours."

The Effect of Foreign Missions on The Home Churches.

Foreign missions are primarily for the heathen; they are profitable to them principally; but we are now to see that they are profitable to us as Christians and to our churches. They have been a blessing to the denominations that have been engaged in them. Their influence has been felt on Christian character and culture, in promoting growth in grace, religious development, and personal holiness.

The impression has prevailed to some extent that foreign missions are of use only to the heathen; that they are an almost unrelieved burden to the Christian world. But this is not true, and it is high time that this notion of the noblest work of the age be removed. There are no gains so much to be coveted by the churches as spiritual gains. And the work of foreign missions is profitable to us both in temporal and spiritual things.

The good gotten from foreign missions is incidental and reflexive, but none the less useful on that ac-

count. Such is the order of things in the divine economy, that blessings imparted are reactive often in their influence, and affect the giver as well as those upon whom they are bestowed.

The work of foreign missions is not a work carried forward in view of any convenience or profit to those engaged in it, as is often the case in efforts to support the Gospel at home. We go to the work for the good it will do others, and those whom we have never seen, and do it with no thought of any good to come to the home church in return. The work thus becomes a disinterested one, and works of disinterestedness are surest to react for good upon the doer. There is no giving, no doing, that is so profitable as the kind that excludes self and necessitates personal sacrifice without the hope of personal gain. There are no acts so precious to Christ as those that are intended to save the souls of men. We should expect, then, that the best gifts of God would be for those people and churches which do the most and suffer the most to save men, to save those whom they have never seen. We should expect that the work of foreign missions, carried on in the spirit of Christian benevolence, would strengthen the church of Christ and kindle to a purer flame the spirit of piety in Christian hearts.

Whatever tends to elevate the standard of piety in the churches is not only a personal but a national blessing. Whatever tends to make the light of the church shine more brightly and beneficently on earth, becomes a blessing to man, and on the broadest scale. The missionary spirit has this tendency. It reacts usefully and healthfully upon the character and heart. An objective enterprise of such moral grandeur kindles the affections and strengthens religious principle and purpose.

Love to a lost world is positive and useful exercise not only marks the presence of the Christian graces, but gives them a healthier activity. The presence of this love for a lost world has become a kind of test of fellowship among churches. The church which does nothing for humanity abroad is usually in a low state as to love for that part of it at home. The love that is broad enough to take in a lost world will be careful indeed for the lesser interests at home. That which embraces the whole includes the parts, and reaches all lesser interests. The disinterested is always comprehensive. The test of true character is this tendency to the disinterested in our affections and activities.

The work of foreign missions has had a tendency to promote the spirit

of Christian giving. In this way it has exerted a favorable influence upon individual character and the piety of the church. There was not much of Christian giving till the missionary work commenced. Nor was the giving of former days of a character to test Christian motives or stir the Christian heart.

The foreign missionary cause took the lead in the list of Christian charities. One of the first proofs of the happy reflex action on the home churches was its effect on their benevolence. Not much was done for the neglected at home till the Christian heart had been moved toward the more neglected and needy abroad. Christian beneficence had been hardly recognized as a part of our religion till the condition of the world had been spread out before the churches. The foreign missionary enterprise was therefore opportune in its quickening effect upon the home people. Its result was soon felt in the progress of religion in our own country and in every department of religious labor. If charity does begin at home it is plainly seen that it does not stay there. It would not be charity if it did.

And then preachers of the Gospel have been helped in their work by facts from the foreign field. New arguments have been given them to enforce the truth and claims of religion. New illustrations of the power of the Gospel are furnished, and new incentives to embrace it. Fresh proofs challenge attention and deepen conviction.

These things are of use, too, in the family, in educating children, in forming their religious beliefs. Evidences of Christianity that set forth the power of the Gospel in heathen lands are accompanied often by fascinating and instructive narratives. These are pleasant and useful helps to home influence and training.

How clear the conclusion, that we need the cause of foreign missions as churches and as Christians, upon which to stretch the faith and expand the affections. It gives us a work to do that is worthy of our redemption, and that corresponds to our destiny. And that work is not done until we have conquered the world for Christ.

(MRS.) IDA WOODWORTH.

—Herald of Gospel Liberty.

THE SUNDAY SCHOOL.

Lesson IX.—Turning to the Gentiles.

ACTS 13:44-52; 14:1-7.

(GOLDEN TEXT:—I have set thee to be a light of the Gentiles. Acts 13:47.)

INTRODUCTORY.

Our lesson to-day is a continuation of the narrative begun in the one for

last Sabbath. One week has passed since that time. Paul and Barnabas has been in Antioch during this week, doing what they could for the developing of the religious sentiment which was aroused by the sermon in the synagogue. They could not be idle. It is just as much impossible for a true Christian to be idle as it is for a famishing man to refrain from seeking bread. There is no such word as idleness in the Christian's vocabulary. The religion of Christ is a religion of progress. It will make men think and work. Besides Paul was not the kind of man to let an opportunity pass him, which he could use to advantage in carrying out his plans. We feel like we know this, because he was so zealous in persecuting the Christians, before his conversion to the Christian faith. So these two disciples of God, we may feel sure, had been spending their time quite well, while they were tarrying in Antioch, and waiting for the coming Sabbath, when they might have another opportunity for presenting to a congregation more thoughts and argument for the religion of God.

THE LESSON PROPER.

I. The City in the Synagogue.

44. And the next Sabbath day came almost the whole city together to hear the word of God.

This was a wonderful congregation. It was wonderful for its size, and for its composition. There were Jews of various classes there, and Gentiles from the lowest to the highest circles of society. This immense congregation we think, was the result of curiosity. The news of the new religion had spread throughout the town, the two disciples had been seen and variously commented on as they walked the streets of Antioch; and it is quite natural that this strange and new doctrine of theirs should draw out a large crowd. It would be the very same way in our day.

45. But when the Jews saw the multitude, they were filled with envy, and spoke against those things which were spoken by Paul, contradicting and blaspheming.

Here we find a broad contrast between the Christian and Jewish religions. The Jews were envious because of the notice which the two disciples were receiving. They were afraid that this new doctrine might find some resting place in the heart of this people and might prove detrimental to the teachings which they had been scattering abroad. Envy is a bad demon. It makes one very uncomfortable. Wherever envy is, there is no love. Christianity does not recognize envy as a companion. Paul says "Charity envieth not," and charity is the foundation of Christianity.

II. The Gentiles Accept and the Jews Reject the Gospel.

46. Then Paul and Barnabas waxed bold, and said: It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

This was a good stroke at those turbulent Jews, and at the same time it was also calculated to be received well by the Gentiles. The Gentiles were very susceptible to all kinds of religious doctrine. Many of them had become proselytes to Judaism and many of them just as readily accepted the Christian doctrine. The great trouble with many of them was they were not stable in their beliefs but apt to change.

47. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles that thou shouldst be for salvation unto the ends of the earth.

Paul's mission was to preach to the Gentiles. God did not call him to preach to the Jews. That was the work of others, and their work had been rejected. There is a suggestive idea in regard to Paul's preaching. He was especially fitted for his assigned work. And the application we make from this is, God only gives us such work to perform, that he has fitted us to perform.

48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

They were glad to have the opportunity of embracing this great doctrine and thus creating within themselves a hope of existence beyond the grave. The latter part of the verse may be a source of controversy among some. We take it to mean that all those whose hearts were open to the reception of truth, and who were willing to do what they understood to be their duty in this life were permitted to embrace this religion.

49. And the word of the Lord was published throughout all the region.

If you have ever thought about it you know how easy it is for the news of a great religious revival to spread and how quickly, and to what extent it will spread. Just so it was with this revival at Antioch.

50. But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

These honorable women are supposed to have been proselytes to the Jewish faith and to have occupied a high social position. They doubtless had not heard the arguments of the apostles and were misled by the misrepresentations of the Jews. The persecution consisted in abuse, and the arraying of the rabble against them. They were not treated with violence but had to leave, to prevent an uproar.

51. But they shook off the dust of their feet against them, and came unto Iconium.

The shaking off the dust from their feet against the city was in accord

with the command they had received from Christ, and was a symbol that they did not hold themselves responsible for the ruin towards which the city would eventually drift. Iconium was the capital of Lycaonia. 120 miles north of the Mediterranean.

52. And the disciples were filled with joy, and with the Holy Ghost.

The persecution which they received in Antioch did not discourage them. Their labors there had not been in vain. They had won some souls for Christ, and they felt glad. Doubtless God strengthened them in this trying hour with a special outpouring of his grace, and made them to feel very happy on this occasion.

III. Success In Iconium.

1. And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spoke, that a great multitude both of the Jews and also of the Greeks believed.

The Jews allowed them to have the use of their synagogues, even though they did not tolerate their doctrines. The Jews acted honorably in this one particular. We are apt at the present day to withhold the use of our churches from those whom we believe to preach false doctrines.

2. Long time therefore abode they speaking boldly in the name of the Lord, which gave testimony unto the world of his grace, and granted signs and wonders to be done by their hands.

Whenever Satan has the ascendancy in men's minds it requires a great deal of preaching and a long time to turn them, and only too often it happens that they will never turn. The reason the apostles had to spend so much time in Iconium was on account of the hardness of the people's hearts. They however turned many into a way of better living.

IV. Persecution In Iconium.

4. But the multitude of the city was divided; and part held with the Jews, and part with the apostles.

A striking spectacle. And yet one we see every day. Here was a conflict between right and wrong. Both struggling for the ascendancy in that city. Here is a good lesson for us. Each one of us has a conflict going on within our heart. A conflict between our bad and our good nature. Which gains the victory will depend on us.

5. And when there was an assault made both of the Gentiles and also of the Jews with their rulers, to use them despitefully, and to stone them.

Wherever people cannot carry their points by argument and reason they generally fly into a passion and undertake something rash.

6. They were aware of it, and fled into Lystra and Derbe, cities of Syria, and unto the region that lieth round about:

Their friends informed them of their dangers and opened a way for them to escape harm. It is a blessed thing to have friends and he who does right will have them.

7 And there they preached the gospel.

They did not stop to consider how these cities would treat them but true to their calling they went to work to tell the sweet story of the cross, and of God's love for the world. Their mission was to preach and they preached on every opportunity.

HERBERT SCHOLZ.

A Letter From Afar.

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Psal. xxxvii. 25.

A theme of frequent mention in the Scriptures and of precious import to the trusting and needy soul, is the faithfulness of God. His ways of working are infinite, and he is never at loss for means to accomplish his gracious purposes, even though those whom he has engaged to care for and bless are brought into sorest straits.

The following incident is concerning a family well known to the writer, and is statement of facts as received from the lips of the one who perhaps more than any other felt the keenness of the trial and the joy of deliverance,—the mother.

Some years since a Christian business man in one of our large cities, who was also an active gospel and mission worker, finding his health failing, was compelled to relinquish his business, and with his family of ten to remove to a distant state. Here for many months they obtained a precarious livelihood, almost wholly through the exertions of the wife; the husband being unable to do anything for the support of the family. At last, having recovered sufficiently, he responded to a call to labor in evangelistic work in a town ninety miles distant, going on horseback, as he had no money to go by rail. As he was to receive no remuneration until the close of several weeks of labor, and as there was no food in the house but a small stock of corn meal, beans, and bacon which a neighbor had brought them, the outlook was not very cheering for this family in a land of strangers; but there seemed to be nothing else to do, so the father went forth to his work, and the mother remained at home to endure and pray. The family had been raised in refinement and plenty, the mother was at this time in delicate health, and while they were not actually enduring the pangs of hunger, the mother found herself unable to swallow such unpalatable food, and all her dainty skill in decorating the table with flowers, and devising new ways of providing variety from so lean a larder, proved unavailing in satisfying what seemed the actual needs of the children. One

night at prayer-time one little girl of ten years prayed,

"Dear Lord, do give us something to eat besides beans."

This was too much for the mother's heart, filled as she was with her own sense of need, and she promised her little girl that the next day they should have a good dinner, though she had no possible idea how it could be provided. Putting the children to bed she told an inmate of the household that they would go to the post-office, and so great was her faith that God would provide for their necessities in this extremity, that they took along a large market basket as far as the grocery store. In the post-office was a letter, directed to herself, from Lord C——, an English nobleman, who had met the family some months before. The letter was couched in careful terms; he did not know as there was any need, but he felt led of God to send the inclosed, a five pound Bank of England note. It is hardly necessary to add that the large basket was filled, the promised good dinner was prepared and heartily enjoyed, and that this Christian mother's heart was made glad with an indescribable joy at this evidence as real to her as if quails had been sent or manna had fallen from heaven.

We are aware that some may be disposed to call this a mere coincidence, and to ask how a letter written two weeks before could be considered an answer to the prayer of the child and the faith of the mother. God works by means, and it matters little whether his messengers are angels or ravens or men. How reasonable the conclusion of this Godly woman that her heavenly Father, who knew the need of his children before it overtook them, had directed one of his stewards to send what was so much needed. Lord C—— had not the slightest reason to suppose this family in need from his acquaintance with them, and yet he had written this letter and sent the money under a distinct impression that God directed it; he had addressed it to the wife—with whom his acquaintance was very slight—instead of to the husband as might have seemed probable; and all had been so accurately timed that it had come four thousand miles and had reached its destination at the required moment when prayerful expectation was to be met and pressing want to be supplied.

The mother of whom we write has since done faithful work for Christ in a foreign land, and has known many a season of privation and of trial, but the memory of the incident we have related has often been to her a source of joyous confidence, and we are glad to believe with her that it was but another illustration

of the declaration: "Before they call I will answer; and while they are yet speaking I will hear." Isa. lxxv. 24.—*Christian*

Compact Truths.

What is the gospel? It is a warm hearted invitation from the throne of God to all the world to come and be saved. It is the heart of God's affection flowering out into the immortal bloom.

The church aisle may be made the road to heaven. Many a man who was affected by what the minister said has been captured for God by the Christian word of an unpretending layman on the way out.

How do I know that there is only one God? I know it just as the boy knew it when his teacher asked him how many Gods there are. He said: "There is but one." "How do you know that?" inquired the teacher. The boy replied "There is only room for one, for he fills the heavens and the earth."

The chief glory of God comes after the rain. No shower, no rainbow; no trouble, no brightness of Christian consolation. Weavers are sometimes, by reason of their work, dusty and rough in their apparel; and so it is the coarse clad tempest, whose hand and foot swing the shuttle, that weaves the rainbow.

It is as natural for some people to attack others as it is for a hound to go after a hare. There are in every community great factories of falsehood that run day and night because the demand is so large. The reason that so many people become soured with the world and misanthropic is that they believe all they read and hear about the moral deficits of others. Almost everybody, before he dies, is lied about.

Look out for those athletic men and women who will not work. When the French nobleman was asked why he kept busy when he had so large a property, he said: "I keep on engraving so I may not hang myself." I do not care who the man is, you can not afford to be idle. It is from the idle classes that the criminal classes are made up. Character, like water, gets putrid if it stands too long.—*Talmage*.

Be Generous While Alive.

I have felt that it is a great mistake to put off being generous till after you are dead. In the first place you lose the pleasure of witnessing the good that you may do; and again, no one can administer your gifts for you as well as you can do it yourself. It is a great pleasure to be brought into personal relations of that kind,

and make people feel that you are not a philanthropist in the abstract, but that you are interested in them personally and care for their welfare. In that way you benefit them not merely in a natural way, but you make them feel that men are really brothers, and that they were made to help one another. That feeling is not only agreeable in itself, but it will be apt to prompt them to carry out the principle themselves. Put yourself into all you do, and let others feel that you are there. Do not only contribute to a charitable fund, but go yourself and help. It may seem an inconvenience at first, but soon you will come to consider it worth any inconvenience.—*G. W. Childs*.

Concert of Missions for November.

"SELF-DENIAL WEEK AND PRAYER FOR MISSIONS."

Our Mission Boards have given us these two very simple components which, with consecrated individual effort, will aggregate a stupendous whole.

Which also will bring such a wave of spiritual and financial prosperity to the mission work of the Christian church that our hearts will be filled with wonder, and with thanks giving to God. It is hoped that every one from the little child to the aged grandfather and grandmother will save what they can and make the sum as large as possible.

Let none think of their self-denial savings as being too small or insignificant to send; but give it as the poor widow did the two mites, (Luke 21: 1-4) of whom Jesus said, "She of her penury hath cast in all the living that she had." Surely the things that Jesus watches for and values, though they may seem small, are the things that we ought to do. Wherever in all the world the gospel is preached the ointment of Mary's broken alabaster box yields a rich perfume.

"And when he had called the people unto him with his disciples also, he said unto them, 'Whosoever will come after me, let him deny himself, and take up his cross, and follow me.'"

"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

"So great his gifts to you have been, We can not count them one by one; And all our words can but begin To tell the wonders he has."

Shall we then take his gifts so free, And give him naught but words of praise? What offering too great could be For love that so hath crowned our days."

EMILY K. BISHOP.

Dayton, O.

Self-denial Week.

At the meeting of the Mission Board of the A. C. C. last July the following was adopted:

RESOLVED, That in view of the importance and demands of the work, the Missionary Board of the American Christian Convention request all members of Christian churches, and all persons interested in the Mission Work of the Christians, to observe one week, to-wit, the week commencing with November 20th, next, as a *self-denial* week, the savings and contributions thereof to be given for Foreign Missions.

At the annual meeting of the Women's Board for Foreign Missions, held at Craigville, Mass., August the 2d, the above was endorsed and enlarged as follows:

RESOLVED, That the Woman's Board for Foreign Missions heartily approve the action of the General Board in designating, at the suggestion of the Secretary, the week commencing Sunday, November 20th, as a "self-denial week" for Foreign Missions; and that, in addition we designate the day previous (Saturday, November 19th) as a day of "special prayer for Missions," and that we request all to pray for a spirit of consecration and self-denial to permeate our entire home church, and for the Holy Spirit to be abundantly poured out upon all our missionary operations and missionary workers especially upon our Japan Mission workers; and, also, that we request our pastors in their sermons on Sunday, November 20th, emphasize especially the two points, "prayer for Mission" and "self-denial" for their support.

Now see the Lord's hand in the opportunity!

In addition to the support of the five missionaries we now have in Japan, and our six native preachers, with pay for interpreters, Bible women, some help to theological students, and traveling expenses of our missionaries in their work, another large item is the rents: not only rents for homes for our missionaries, but for *places in which to hold meetings*.

With our thirty odd preaching places, we yet have built but one church-house. We have to date made but one call for a "building fund." This was nobly responded to, and a church-house was built at Ishinomaki. The needs for a building fund are imperative.

One of our best and most promising points at present is Oji, a manufacturing suburban town of Tokio. As yet, ours is the only church in the place. To hold the work already commenced here, and to push it forward, in the united judgment of the church and our missionaries, they must have a church-house. We have a few native brethren here who have some means, and are taking hold of the matter—are running a subscription to buy the land and erect the building. But they are unable of

themselves—these few converts in the midst of heathenism—to build the house.

Three letters have come within the last four weeks with such strong pleadings for help for this work that the Mission Board has unanimously voted to appeal at once for at least five hundred dollars for this purpose, in the belief that our Mission friends would cheerfully respond with the money.

In addition to the church at Oji, a church house and a missionary's house, with school apartments attached to one or the other, in Tokio proper, is beginning to be a strongly-felt necessity. A ten-thousand dollar building fund for Japan is needed, and seemingly can not be deferred much longer. But the *five hundred* is absolutely needed now; and, by the instructions of the Board, the account is now open for Japan building fund. "Self-denial week offerings" are asked for this purpose. Of course we have brethren and sisters who can easily give large offerings—one hundred, two hundred, five hundred, or more—and we sincerely hope that generous offerings will be made—but every man, woman, and child can give *something* for this purpose.

Are there any who love God, the sanctuary, and the Sabbath school who are not willing to deny themselves of some pleasure, luxury, or even necessity, in order to give these dear souls a place where they may go to learn of Jesus and his love? Scarcely any if the matter is properly brought before them.

J. G. BISHOP,
Sec'y of Missions, A. C. C.
Dayton, Ohio.

Where Lies the Blame?

Looking out upon the religious condition of our land today, two apparently contradictory facts appear. There is great religious activity. A pure Gospel is preached. The ministry of Jesus Christ is, as a body, able, consecrated and zealous. The ordinances of religious worship are well maintained. Christian life is, in the main, healthful and vigorous. Christian men and women are at work. An almost Pentecostal activity everywhere prevails. Agencies for maintaining and extending the Gospel are established and sustained with zeal and efficiency. "Missions" constitute the watchword of the day. Childhood is carefully nurtured and trained in truth in the Sabbath school. The youth are organized for Christian service. Never in all the Christian centuries has the church maintained a more devoted, persistent and prayerful activity in Christian life and service than during the past twenty-five years of her history in this land.

And this Christian zeal and activity have not been in vain. Great success has attended it. The church has enlarged its borders. The number of professed followers of Christ has increased. Outpourings of the Spirit have been given and great revivals of religion have been enjoyed. Multitudes of souls have been saved. Needy portions of the land have been supplied with the Gospel and with the ordinances of religion. The Gospel has been sent to the whole heathen world. Institutions of charity have been established for the relief of every form of human need. Christian beneficence has enlarged its scope and benefactions. The secular press has opened its columns for religious teachings. And the religious press is scattering its pages with the word of life over the land like the falling leaves of an autumn forest. The Gospel is a power in the land to-day.

But while this is true, it is not the whole truth, concerning our religious condition to-day. In certain directions the Christian effort has not been so successful. With all her activity and achievements some of the worst evils in the land—evils that are destructive to every human interest and which it is the aim and promise of the Gospel to remove—have been almost untouched by the influence of the church. They have gone on doing their nefarious work, making steady and sure advances, and becoming bolder and more threatening in their character. Sabbath desecration has grown with rapid strides to tremendous proportions. The Sunday mails, the Sunday trains, the Sunday excursions, the Sunday newspaper, the Sunday theatre, the Sunday base ball and many other open desecrations of the sacred day, constitute an array of evil forces at work which threatens to convert our American Sabbath into the soul-destroying and degrading continental Sunday. The evils are having full sweep to-day. They are largely the growth of the last two or three decades of our history. A few more advances and our Sabbath is gone. The terrible saloon power has risen to its gigantic proportions, threatening almost every interest of the land within the same time. The corruption of the ballot, determining all our important elections, is now an open sesame. The divorce mill runs in almost every State in the Union and with constantly increasing velocity. In the very face of the activity and growth of the church these and other giant evils stalk through the land unchecked, carrying their desolations with them.

Why this failure of the church to stay the progress and growth of those great evils? Why is her work, so

effective in other lines, so without results in this? Is it not because she seeks, labors and prays for success in those, and neither seeks nor expects to achieve anything in this? She preaches Christ to sinful men, as their personal Savior, urges claims upon them for their individual acceptance, and entreats them to acknowledge him as their Lord and Master. But does she as urgently and persistently prevent him as the ruler of the nation, the authoritative head of the government, from whom all its powers are derived, whose laws should conform, and to whom its law-makers and law-executors, as well as its subjects are directly accountable? Has the church accepted and acted upon the fact the Christ's Kingship over the peoples and nations is to be held forth as fully as his right to the individual? That "the kingdoms of this world" belong to him, and are to be won for him as well as the individual souls? Has there not been a signal failure here? And is it not largely due to this failure that men have divorced not only religion, but even morals, from politics and relegated the law of God to the domain of the church, and excluded Bible ethics from the civil realm? And is it not the strange doctrine, so often practically accepted in these days, that civil government should attend only to material interests has nothing to do with moral questions, and even that which is wrong in morals may under certain conditions be right to the State, to be traced to the same cause? Yes, the church has not been faithful to her Divine Head in this respect. And is it any wonder that she is impotent for good in the sphere in which she refuses to teach and enforce the crown rights of her Lord?—W. J. Robinson, in *Statesman*.

Prayer and Fire.

Some years ago, the beautiful town of Milton, Pa., was visited by a very destructive fire. In twenty minutes after the first was seen, the town was ablaze in a dozen places, and beyond the control of the firemen. Hundreds of families were left homeless, and many had not time to secure a change of clothes from their homes. Few houses remained unharmed.

In a house in a burned region lived a little boy, who urged his parents to stop trying to save the house, and pray. They replied, they could pray and work too. But this did not satisfy the little fellow. He left his parents, who were busy tearing up carpets and carrying out clothing, and went into one corner of the room, and asked God to spare their home. The house was saved, while nearly every surrounding one was burned to the ground.

The parents of the boy believed their home was saved in answer to his prayers.—*Selected*.

FROM PASTORS AND FIELD.

Elen College Notes.

I believe our churches have about all made their arrangements for pastors for the ensuing year. May we all be more diligent this year than last. I would to God that the church could get as much enthused upon the subject of saving souls as the world at large is to-day (election day) upon the political issues that confront us. What a gracious revival there would be: sinners convicted and mourners converted by the thousands.

Well, the election has come and gone, and with it the high hopes and expectations of many a defeated candidate. Political fever is a great epidemic, and it finds its way to colleges as easily as to any other place. If you want an enthusiastic crowd, just get a lot of college boys together, and you'll have what you want. The conservatism of old age can't raise the yell nor beat the tin pan like the buoyancy of youth.

The principal events which have happened here during the past week, outside the regular routine of study, have been political in their nature. There is much congratulation and jocundity over the great democratic victory which has just happened in various and sundry parts of these United States; and the campus has been the scene of several miniature torch-light processions and throat-splitting choruses which startled us from our reverie in the wee sma' hours of the night and made us fear that we would have to "clear out". But we endured it till it subsided and now everything is calm and serene, and we are all waiting to see if Mr. Cleveland is going to raise the price of cotton and tobacco, and peanuts, and put more money in circulation.

It is a grand thing to live in a republic like this, and have the privilege of thinking what you please and of expressing your convictions in regard to your political standing, and all this too without the slightest danger of having one's head chopped off by the guillotine for treason. It is a grand thing also to be a citizen of such a government, with all its policies and intricacies and frivolities and gigantic possibilities. And right here, we are once more reminded that this nation can never become any better than a majority of its individual citizens are. The citizen is the unit of government; all power should come from him, and does come from him when not artificially obstructed, and the laws and their execution are an echo of the public

sentiment, so far as a ruling majority is concerned.

The older generation of citizens are gradually disappearing from the arena of life; the younger generation is coming on to fill the ranks thinned by death. How important therefore, that these young men now attending our colleges throughout the land should equip themselves thoroughly for their duties to their country and to the home which they expect to establish, and upon which they expect to lavish all their affections and their efforts in striving to obtain an honest living.

Let our young men look well to this matter, and with information enough in civil government to enable them to think and act for themselves, may they even strive to do their duty in succoring the weak, putting down oppression, and in securing good, wholesome laws for society. H.

Nov. 12, 1892.

Holland Items.

Rev. N. G. Newman, pastor elect, filled his appointment at Holy Neck last 1st Sunday. I have no doubt but pastor and people will be mutually pleased with their new relation.

Our prayer meeting here last Sunday night was attended and full of interest. Bro. Jethro Rayford, one of our deacons who lives at a distance, cheered us by his presence and encouraging exhortation.

Mr. D. A. McPhail a member of our Sunday school, and the popular section master on the A. & D. R. R., had one of his arms badly mashed with one bone broken last week, near here. We very much miss his sunny face and genial presence.

We did not have the pleasure of being at our annual conference at Berea, Norfolk Co. We hope to see a full account of its proceedings in the SUN. We asked for the conference next year at Holland, but Mt. Carmel out voted us, and I shall perhaps not live to see one at our church.

Our peanut crops are coming in, as a general thing, quite light. The seasons were too late, and many peas did not mature. Corn crops are also, short, but sweet potatoes tolerable good. We have been having a remarkably dry fall. We were however visited by a gentle shower of rain last week, which moistened the earth some, but did not make much water.

We are still having some quite stubborn cases of typhoid fever in the neighborhood. It was my privilege to visit a sick friend to-day, who has been in bed about three weeks. He was thought to be a little better.

NEWS FROM OTHER FIELDS.

Rev. T. S. Weeks, the New Eng-

land correspondent of the *Herald of Gospel Liberty* says, the North New Bedford Christian church (Mass.) is on the boom.

Rev. L. W. Phillips, pastor of the Christian church in Subee, Maine, has been quite ill, but has slightly improved.

Revs. Thomas and Boyce have been conducting a gracious revival at Indian Grove Christian church, Missouri. Twenty-one were added to the church and 15 baptized.

The Pratt Christian church, (Illinois) had the misfortune to have their beautiful well-finished house of worship burned down. They have a grand corps of workers there, and will no doubt rebuild very soon.

The Elm City Christian church, (Kansas) dedicated to God a beautiful house of worship a few days ago. It was cleared of debt on the day of dedication.

There has been four added to the Pleasant Hill Christian church, (Kansas).

Rev. B. S. Fenton of East Hounsfield, N. Y., has recently celebrated his golden wedding, or his 50th year of married life. His presents amounted to \$250, the most of it gold.

R. H. HOLLAND.

Windsor, Va.

The last session of the Eastern Va. Christian Conference held with the church at Berea, Norfolk county, Va., was to me a most pleasant one; and I hope that all who attended had a good time. It was my pleasure to preach for Berea twice a month for three years, during which time I met all the appointments, and traveled about forty or forty-five miles to do so. The Lord greatly blessed our labors at that place during these years with gracious revivals and many additions to the church. The fact of my former association with that church made my visit more interesting. Many were permitted to greet me once more, and they appeared to do so with the tenderest regard, as I took the willing hand, and looked into the pleasant faces. The good people of old Berea will always be kindly remembered by me, because of their great kindness to me while among them as pastor, and I hope that the richest blessings of the Lord will follow them. It would have given me untold pleasure, if I could have remained in their midst a few days, but other imperative engagements called me away. I take this method of returning my hearty thanks to every one who met me so pleasantly and entertained me so kindly. My home was with Mrs. Wiley who had previously requested the pastor to send me to her house. In former years I had visited the home of this

splendid lady and her interesting family, and was always entertained in the most elegant manner. Indeed, it was always a real pleasure for me to visit them. The elegant home and the excellent people who live in it, made my stay delightfully pleasant.

The infant child of Bro. J. H. Edwards died just a little while after its mother went to the spirit land. Its funeral was preached at Mt. Carmel by the writer October 21st. It has gone to be an angel. Dear broken hearted father, your loved ones have gone on just a little before you. They will be waiting for you.

Married by the writer near Isle of Wight Court House, Nov. 3, 1892, Mr. Robert Reynolds and Miss Martha M. Turner. They have the best wishes of many friends for their future success.

The recent shower of falling leaves, leaving the trees bleak and bare reminding us that winter will soon be here. Charming have been the changing leaves of these autumn days, the most lovely of the year. The deep vaulted azure sky never appeared more serene, the rising and setting sun never gilded the world more beautifully than it did in the fall of 1892. O yes, the child of God believes that if his Father has made this world so splendidly attractive, He has made heaven most beautiful and lovely!

J. T. KITCHEN.

Alabama Letter.

It was our privilege to be with the church at Phoenix City, last Saturday night, Sunday and Sunday night. We had a nice time and found the church in very good condition. On Sunday night we gave an invitation for prayer, and almost every person in the audience came forward to ask an interest in our prayers. May God bless them.

I think the outlook here is good for the Christians if we could just place a man there to advocate our principles. This is one of the best mission points I ever saw.

We had a very good time at our District Meeting on Sunday; I was not there one Saturday. I guess Bro. H. W. Elder, will give us a full outline of the work.

We learned to-day that the little son of Bro. T. J. Burton was buried last Tuesday. We extend sympathy to the bereaved.

If there is any brother, sister or friend in the Ga. and Ala. Conference that would like to have a Minute you can get it by sending me ten cents. Brethren this Minute money must be raised some way.

Yours fraternally,

GEO. D. HUNT.

Daviston, Ala., Nov. 8, 1892.

The Christian Sun.

THURSDAY, NOVEMBER 17, 1892.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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EDITORIAL NOTES.

Conference next week.

Your attention is called to Self-denial Week.

Let churches send up all their assessments to the conferences

The World's Fair is to be open on the Sabbath. Shame on the nation.

Self-denial Week begins Nov. 20. Don't fail to read Bro. Bishop's article.

Next Thursday is Thanksgiving day, and we hope it will be observed by all people.

Bro. Klapp says the Christian Endeavor Societies he recently organized are progressing finely.

Burlington and Lebanon, churches of Rev. C. C. Peel's charge, will send up assessments in full.

Several visitors from Eastern Virginia are expected to attend the N. C. Conference at Wake Chapel next week. We hope they may come.

The SUN office was brightened by a visit from Dr. Barrett one day last week. We were indeed glad to again meet him and to see him looking so well.

The President of the Missionary Association is expected to attend the conference at Wake Chapel next week in the interest of that body. Let us give him a hearty co-operation and a God-speed.

Ingrams and Pleasant Grove, Va., will not only come up to conference with their assessments in full but will send up more. May God give us more churches like these and more pastors like Bro. P. T. Klapp.

Remember the N. C. & Va. Christian Conference meets with the church at Wake Chapel, Wake Co., N. C., next Tuesday. Those coming on the cars will be met at Apex, N. C., at 10 a. m. on Monday and 5 p. m. on the same day.

It is a fact, which well informed people—as touching our work—will not deny—there never was in the history of the Christian church a day so bright with glowing prospects, or so big with possibilities, as the day now upon us. Let us take courage and march bravely onward.

The church paper, educational and missionary enterprises of the church should by all means have choice of time for consideration in all our conference gatherings. Without these enterprises our work would be at a "standstill." We say give them the best time to catch the ear of the people and to enlist their sympathy.

We have seen and examined a copy of "Ministerial Record and Pastor's Diary," a new blank book, for the use of Ministers of all denominations, and heartily recommend it as a convenient book for use of Pastors. Published and for sale by Rev. J. L. Foster, Raleigh N. C. Price 40 cents per copy, post paid.

Fourteen young ministerial students in Elon College present to us much of hope for the rising ministry. May God give them the grace of humility, the zeal of prescience and the courage of faithful soldiers of the cross, that they may prove themselves worthy of the cause they are preparing to represent. So much hangs upon their future let us pray for them every day—that they may be kept faithful and true.

The Missionary Association has recently added several names to its roll of membership. It began last May with only 14 members. At the late session of the Eastern Virginia Conference 24 members were added, and since that time the President of the association has added several others, and the prospects for the association are hopeful. We desire now and here to urge every individual who can spare the money (\$10) even by making a personal sacrifice or some self-denial, and every Church, Sunday school, Missionary Society, Aid Society and Sewing Society, to become members of this Missionary Association, and we think we have good reason for so doing, viz.: This Missionary Association, as we understand it, is undertaking a work of great magnitude and of the first importance to the Christian church, in that it proposes to raise funds to aid weak conferences and to establish new conferences where the fields are open and inviting. This is a work that the Christians have long needed, and just as long have they suffered for the lack of it. We sincerely hope that this Missionary Association may have the full and hearty support of our people and that it may be used of God for the spread of the gospel among men.

A Visit to Deep River Conference.

Just as dark came on at the close of the 8th of this month, while the country was in the great excitement about the election, we left home for the Deep River Conference in Randolph Co., N. C.

The night was spent at Elon College with Dr. J. U. Newnan. We always like to stop at the college and spend a few hours with the faculty and students. No college has a better parcel of students than Elon. The conduct of these young ladies and young gentlemen seems always to be of a high Christian type of character. No foot ball and base ball teams here are allowed to run around to meet other teams from other colleges.

Next morning the rain was coming down to the meet the dry earth. But we must move on again toward the conference so in company with Dr. Herndon we stepped on the cars again. Nothing of importance until we reached High Point. There as we must wait about two hours, we took quarters at the Bellevue House. In the sitting room was so much tobacco smoke we could not stand that, to say nothing of the card playing which was going on, so we called for a room; and for sitting in that room one hour and a half over a hat full of fire, we were charged seventy five cents. We thought it high; but two preachers were made wiser, and are ready to testify that in future, we shall try some other house.

In the afternoon Ashboro was reached; and Bro. John Moffitt was at the depot to meet us. The night was spent with him. It was the first time we had the pleasure of meeting Bro. and sister Moffitt in their nice home. We will long recollect their kindness to us. We also had the very great pleasure of spending one night with our old friend ex-sheriff E. A. Moffitt. Nearly all the preachers know something about this excellent Christian home. One night was spent with the kind family of Bro. Pennwood. His wife was one of our school girls nearly thirty years ago. And as many long years had passed since we last met, it was a great joy to meet our dear friend and relative again on the shores of time. Pleasant calls were made at Bro. Tommie Moffitt's and a few other places.

Revs. Dr. W. S. Long and W. T. Herndon attended the conference, and did some good talking. We had the pleasure of staying but one day; therefore cannot give much of the working of the body.

We found Rev. W. W. Hayworth President and Rev. H. A. Albright Secretary. These brethren seem to understand their work and were doing it well.

We are sorry we did not have

time to form the acquaintance of all the ministers. We met several whom we had met before and was glad to shake their hands again in the flesh. There seemed to be many earnest spirits among them. Many earnest speeches were made by the various brethren as different subjects came up.

We want to thank the conference for the assistance that was given of the CHRISTIAN SUN. If we can make two or three more such moves for the SUN as was made at the Deep River Conference, you may expect a better paper soon.

Dedication of the House of Worship at Damascus, Orange Co., N. C.

The third house of worship at Damascus, Orange Co., N. C., was dedicated to the worship of Almighty God last Sunday. The day was beautiful and the congregation large. Rev. J. Pressley Barrett of Norfolk, Va., preached the sermon and dedicated the house. The sermon was splendid and the exercises pleasant.

In the afternoon, Bro. Barrett preached a fine sermon on the distinctive principles of the Christian church. He is an excellent preacher.

The new house is one among the best country church-houses to be found in the county. The brethren, friends and sisters have done good work in building the house. The prospects for the church here are very bright. May the Lord bless this dear people.

Can They Read and Not Speak?

The following taken from *The Baptist*, shows that even our Baptist, friends do not agree on all things:

The "*Western Recorder*" in an editorial note which follows a communication by Dr. Jno. H. Boyet, says, "Every girl who takes the pledge of the B. Y. P. U. pledges herself not only to speak or pray in one meeting but to do so in every meeting of the society." That is a misrepresentation of the pledge of the Union. If she takes the pledge she agrees "to take some part in the services, aside from singing, if it is possible to do so with sincerity and truth." Praying and singing are not the only ways in which one can "take part" in a meeting. As a matter of fact, in many young people's societies, the girls "take part," not by speaking or public praying, but by reading a passage of Scripture that is appropriate and in further illustration of the subject under consideration. Would the "*Recorder*" object to that?

But if that were not true, the "*Recorder*" would still be wrong. The last clause of the pledge, which the

"Recorder" did not mention, says "if it is possible to do so with sincerity and truth." This means, not as the "Recorder" in a subsequent article seems to think, viz: that they are to speak or pray sincerely and truthfully, but that they pledge themselves "to take some part in the services aside from singing" provided they sincerely believe that it is right for them to do so and that God's Word gives them authority for so doing. It is a question that she alone must decide. It is therefore entirely possible for a young woman to take part in the meeting in any way whatever and still keep the pledge, not only in spirit, but to the letter as well.

Information Wanted.

BRO. CLEMENTS:—I wish to obtain the following facts of the ministers and members of the N. C. & Va. Christian Conference.

1st What has been the railroad expenses of each minister in meeting his appointments during the year?

2d The cost by railroad or other traveling expenses of each minister and delegate to the conference and return.

At what point was ticket purchased and were expenses borne by the church or by delegates?

Let every minister and delegate be prepared to furnish this information to me at Wake Chapel next week on a slip of paper.

JEREMIAH W. HOLT.

A Great Man Fallen.

Augustus Summerfield Merrimon Chief Justice of North Carolina, fell asleep in death at his residence in the city of Raleigh, Nov. 14, 1892.

He was, in many respects a great man. Coming up from the humble walks of life, he pressed forward to the highest position in his state, leaving a clean record behind him.

No man can dabble in the drink business, consent to it, or withhold effort to abolish it, and be guiltless. It is a choice between saloon and Church as the chief factor of public opinion and social life.—*North and West.*

Suffolk Letter.

The current of autumnal days has brought rains and frost, the forests are now casting their wealth of golden foliage into the lap of mother earth. "We all do fade as a leaf." It will be well if we fade as gloriously. The blossom of spring is even eclipsed by the gorgeous hues of fading and falling autumn. So old age may outshine the beauty and brightness of younger years. This is possible only by a life of obedience to God. We may grow into a ripeness for the grave, the door to immortal

glories. Our Missionary society in the Suffolk church still lives and moves and has a being, and we hope to see growth this year. There is room for growth and a door of usefulness open to it. Every church should have such a society and cultivate the spirit started by the church at Antioch where the "disciples" were first called "Christians" which was the first church composed of "Jews" and "Gentiles." We are not like the "mother church," unless we are missionary in our labors. They sent out Barnabas and Saul the best preachers they had, and they went to Cyprus and preached the Gospel to the heathen.

Rev. James Murray, D. D., of the Presbyterian church, preached a good sermon for us at the City Hall last night. The congregation was good yesterday at both services.

Our Christian Endeavor Society is moving on hopefully and the young people enjoy the prayer meetings which are held at 7 p. m. just a half hour before the evening service on the Sabbath. We are hoping that this society will develop the spiritual strength of the church and prepare helpers for Christian work. The spirit of freedom is so manifest where all take part, that all are delighted with the meetings.

At the residence of Mr. Carr Beale, in the county, last Thursday afternoon. I united in marriage Miss Nannie Irene Beale and Mr. Jonas E. Lawrence of South Quay. There were twenty-six attendants, a large company of friends present, and a sumptuous dinner after the marriage. Under an arch of green in the center of which was hung a golden horseshoe, and in the warmth of a blazing fire, the two pledged their troth to each other. The presents were many, useful, and valuable. At 4:38 p. m. the happy pair left Franklin on S. A. L. for Baltimore from which place they will return by way of Washington.

Mr. R. E. Norfleet and wife of Baltimore are visiting brother Norfleet's parents in Suffolk.

Miss Susie West has returned to her home at Waverly after a pleasant visit to friends in Suffolk.

W. W. STALEY.

Nov. 14, 1892

Notes From Harvard.

It was just 10:20 this morning when the Fitzburg train pulled out from Porter's station, Cambridge, and one hour later we were in Concord. And a merry jovial party it was. Our instructor in Social Ethics had given his class an invitation to accompany him to Concord Junction to examine the practical life in the workings of the Massachusetts Re-

formatory prison. Fifty of the class accepted the invitation and a most pleasurable and we think, profitable day we had.

Now by reference to my note book I see that there are eight pages of notes jotted down on the days expedition and to treat these would require not less than a column to the page. Having more regard for the patience of our readers than to do a thing of this kind, only a note here, an item there will have to be called and the rest left unsaid—at least for the present.

The Steward of the prison was expecting us—in fact had sent in an invitation to our instructor and the class—and had promised to lunch us in the prison. This worthy officer cordially welcomed us, gave a fifteen minutes talk on the working of the Reformatory prison system and then, by his deputies assisted, escorted us through the various departments, wards, halls, cells, etc., of the prison. We found in the prison 907 inmates—867 was the average number for last year. These inmates represent all grades of crime from man-slaughter down and if in N. C., would be serving their terms either in the county work house or state penitentiary—the latter being termed the punitive, in contrast to the Reformatory prison system. The object of the two systems may be summarized and contrasted somewhat after this style: The idea in the punitive system is to punish the man and let the offense take care of itself, while that of the Reformatory is to punish the offense and reform the man. The former condemns a man to labor, treats him as an outcast and then often sets him free when his term expires with the "last state of the man seven times worse than the first." The latter imprisons the man it is true, but seeks to train him to labor, make skillful his hands, teach him a trade, develop his intellect and elevate his morals. And the Steward told us that the latter results were attained in about 75 per centum of cases with which he had dealt. Most any of the ordinary trades of life can be learned in this prison and the prisoners desire and inclinations as well as the needs of the prison are reckoned in deciding as to what trade the prisoner shall follow. The inmate is subject to the most stringent rules as to conduct, labor, behavior, neatness of prison and room, amount of work accomplished and the grades obtained in the evening school which all must attend two hours for four evenings in each week. He is watched everywhere and graded in everything he does—whether at his desk, his tasks, his studies or what not. And these grades determine when he shall be set free. All are sent to the prison

on indefinite terms and it is left entirely with himself as to how soon he will work himself up and be set free, (within a minimum of a year) or work himself down and remain for a maximum of five years. These prisoners besides learning the trades have debating societies, Y. M. C. A. meetings, and other religious service of their own. The chapel is large, well fitted, has a nice pipe organ and nearby is a library of 5,000 vols. The entire cost of the institution's support last year was \$185,000—\$85,000 of which was income of prisoner's work, the state appropriating the remainder. But I see that my notes are too long before hardly a beginning is made but will close them with the mere mention of only a few of the many places of historic interest in Concord to which we were hastily driven in carriages awaiting without by order of our Prof. in charge, after the prison had been thoroughly gone through and examined and a magnificent lunch had been served.

First of all the old Concord battle ground was visited. Here the first forcible resistance to the British was offered at the beginning of the Revolution—April 17, 1775, and here the first British blood was spilled and here are the first graves of their dead and here was fired that famous "shot heard around the world." And hard by is the "Old Manse" of Emerson fame and just yonder is the home of Ralph Waldo Emerson and then near by the dwelling of Hawthorne and the plain simple home of Louisa M. Alcott and all around here the former homes of "Little Men" and "Little Women," and then that of Thoreau and yonder stands the famous, though hardly noticeable building "The School of Philosophy" known the world over for its famous men, and yonder is that wonderful grape vine, (who in America has not heard of it?) the famous mother of the Concord grape—whence this whole species of grape had its birth and took its name. It will not live many more years however, then maybe it will be removed to the burying ground just beyond where rest in silent repose with, in majority of cases, hardly a stone to mark the famous spots, the bodies of Hawthorne, Thoreau, Emerson, the Alcotts and hosts of others "though asleep are not forgotten."

This letter is certainly unsatisfactory—a recounting of mere events without dwelling upon results, a naming of facts without mentioning their morals and a rehash of many things where possibly a write up of two or three—or nothing at all more likely—would have been better and more appreciated.

J. O. ATKINSON.

Nov. 12, 1892.

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

Happy greetings. We have with us this week Margaret, who we are sorry has been sick, Bettie and Lida, all of whom write us nice letters. We want lots and lots more just like them.

Bettie, we cannot say whether it was intoxicating or not as the Bible does not say, but we think not.

Our bank account is very small indeed, and am afraid that the next report from Aunt Myrtle will not be as good as the last one was. To make it better more will have to write. Love to all.

Cordially,
UNCLE TANGLE

WHALEYVILLE, VA. Nov. 7th 1892.

DEAR UNCLE TANGLE:—It has not been very long since I wrote to you, but I enjoy reading the "Corner" so much I will write again I have been sick since I wrote to you I have the croup nearly all the time. I am sorry to see so few letters in the "SUN." Little cousins, let us make up and do better than we have been doing. I am going to school now, but it will close Wednesday for two weeks holiday. Our teacher is going to treat us to apples and candies and you all know how we little people like that. What has become of Naomi Eley? I always enjoy her letters. I never see one from her now. I will close as it is late. I will send five cents for the BAND.

LIDA DAUGHTIE.

SELMA, N. C., Nov. 13th, 1892

DEAR UNCLE TANGLE:—As I am sick and can't go to Sunday school I will write a few lines for the Corner. It has been some time since I have written, hope you all will excuse me. I go to school, and every moment of my time is taken up with my studies. Mama and I went to the fair, we saw Aunt Myrtle, Mr. Foster, Dr. Long, and several of the Elon girls. I was so glad to meet so many from Elon. I will be glad when I am old enough to go there to school. One of my best friends has gone to Washington city to live, you have no idea how I miss her. Inclose find one dime for the band. I will close with much love to you Aunt Myrtle, and the cousins. Oh my pipa has knocked over my ink.

Your loving neice,
MARGARET ECHEREDGE.

MILDTOWN, ALA., Nov. 24, 1892.

DEAR UNCLE TANGLE:—Here I come again to let you know I have

not forgot the Corner. Although it has been a long time since I last wrote I still have an interest in the Corner. I will try to do better in the future. Our school will begin next Monday and I expect to be very busy with my studies then. We will miss one of our little school mates, Millage Burton, he has gone to a higher school he died last Tuesday. Just a few hours before his death he called the family to his bed side and told them he was going to die and that he wanted to meet them in heaven and not only them but all good people; he left all evidence that he was going to live with Jesus. I will ask Uncle Tangle a question: Was the wine that Christ made at the marriage feast intoxicating or not. Send one dime for the BAND Loping, my letter will find company.

I remain your affectionate neice,
BETTIE STEPHENSON.

The Claims of Christ Upon the Young Men.

What are they? This question will be best answered by another: What has Christ done for them? He has died for them, and he has opened heaven to them as he has opened it to all others that believe on him; and in opening heaven to them he has secured the means to fit them for heaven. Their Christian parents, their religious education, the holy influences by which the children of Christian parents are surrounded, the protection that the laws of Christian countries afford to children, all come to them through Christ's work for them. Look at children in heathen countries, and then look at children in a Christian family at home, and see what Christ has done for them.

It is not, therefore, wonderful that Christ should claim their hearts. Who has a better right to them than He who loved us and gave himself for us?

But Christ claims the time of the young. He asks that all their time be holy time. He asks stated times for his worship. What stated times? Why, at least time in the morning and in the evening for prayer to him and for the reading of his holy Word. Do you give him this time? He claims it from you.

Christ also asks the service of the young. What service? To keep his holy commands and to spread his kingdom. How can we spread his kingdom? By telling others about him, bringing them to the Sabbath school and to the church to hear of Christ; by distributing books, magazines, tracts, that tell about Christ; by giving money for the spread of Christ's kingdom; by praying for its spread; and by so living that others may see how good it is to love him, and to give him our hearts, time, and service.—*The Rev. J. H. Thomson.*

He Comes to Give Thee Sight.

When Madame Sontag began her musical career she was hissed at Vienna by the friends of her rival, Amelia Steininger, who had already begun to decline through her dissipation. Years passed on, and one day Madame Sontag, in her glory, was riding through the streets of Berlin, when she saw a little child leading a blind woman, and she said: "Come here, my little child, come here. Who is that you are leading by the hand?" And the little child replied, "That's my mother; that's Amelia Steininger. She used to be a great singer; but she lost her voice and cried so much about it that she lost her eye-sight." "Give my love to her," said Madame Sontag, "and tell her an old acquaintance will call on her this afternoon." The next week in Berlin a vast assemblage gathered at a benefit for that poor blind woman, and it was said that Madame Sontag sang that night as she had never sung before. And she took a skilled oculist, who in vain tried to give eye-sight to the poor blind woman. Until the day of Amelia Steininger's death Madame Sontag took care of her and her daughter after her. That was what the queen of song did for her enemy. But oh! hear a more thrilling story still: Blind, immortal, poor and lost, thou who, when the world and Christ were rivals for thy heart, did hiss the Lord away! Christ comes now to give thee sight, to give thee home, to give thee Heaven. With more than a Sontag's generosity He comes now to meet your need. With more than a Sontag's music He comes to plead for thy deliverance.—*Selected.*

Women as Voters.

There is advancement along the line of woman suffrage, and we believe that it will finally come in fullest measure. The plea for the ballot on the part of woman has been, making for over forty years, and the gains they have made are prophetic of final and complete victory, at no very distant day. We wish them early success. We hope to see the day when we can approach the polls with wife, sister and daughter, and companions, and shall then only regret that the good mother could not be in the companionship. Kentucky gave suffrage to widow women on school matters in 1847. That was the beginning of woman suffrage in the Nation, if not in the world. In this matter Kentucky has great honor, but is not as progressive as it should be. Kansas gave school suffrage to women in 1861. In 1875 Michigan and Minnesota granted school suffrage, Colorado in 1876. New Hampshire

and Oregon in 1878, Massachusetts in 1879, New York and Vermont in 1880, Nebraska in 1883, Wisconsin in 1885, Washington in 1886, New Jersey, North and South Dakota, Idaho, Montana, and Arizona in 1887, and Illinois in 1891. Kansas granted municipal suffrage in 1887, and Wyoming full suffrage in 1869. In Louisiana women vote on all questions submitted to taxpayers. Thus in twenty-one States and Territories women have suffrage in some form and degree.—*Herald of Gospel Liberty.*

Faith and Fret.

Faith begets quietness and peace. Confidence in God tends to restfulness rather than restlessness. The assurance that Omnipotence is at the helm of the universe is a great relief. With this consciousness one must needs feel that through whatever storms and deviations the Eternal Haven will be reached at length. This world is not the product of chance nor is its fate a thing of chance. The great Creator is also a great Preserver. He is able to prevent the barque he has launched from ultimate shipwreck, and he will do so. Belief in God is confidence in him, and confidence is a calm and sweet assurance. "In quietness and confidence shall be your strength. In proportion to a living faith will there be a restfulness of spirit. Little faith, much fret; great faith, no fret.

Men lack faith when they think that the destinies of the universe are dependent on their action. They lack faith when they think that unless they save the world it is destined to destruction. They lack faith when they think that they are to work through the agency of the Holy Spirit rather more than the Holy Spirit is to work through them. There is no irreverence intended in this form of expression. There is, however, an irreverence in the manner in which some very zealous and active Christian philanthropists regard the Holy Spirit. Men see a truth and then tumble into an egregious and injurious error. They see that God depends on human and social agencies very largely for the accomplishment of his purposes, and they straightway conclude that they are elected to save the world if ever the world is to be saved at all. "Can a man be profitable unto God as he that is wise may be profitable unto himself?"

Seeing the evil about them good men become very unhappy and restless. If they are right in their conception of God and duty, will they fall into a chronic restlessness and fret? Does God mean that, whatever the condition of the world and the perversity of the generation as a whole, his servants shall fume and fret and waste in ceaseless anxiety and excess of toil the energies and possessions that he has given them? The question is left for the serious consideration of the reader. The greatest souls are usually those of great faith and calmness. Fret is a sign of feebleness.—*Star.*

Prenatal Influences.

The infant mind has been compared to the spotless page, upon which no thought has left its trace. It might more fitly be compared to the tiny germ, containing in its narrow infoldings the outlines of its future.

Analogous to the general law of nature which governs reproduction in the vegetable kingdom, causing every seed to produce fruit true to its kind, even to different varieties of the same species, are the generic influences which stamp man with the peculiar characteristics of race, nationality, clan or family traits. Although the infant mind may be spotless, and seem like an unwritten page, yet invisible characters are written there, which need only the friction of contact to bring them into relief. For many of our inherent virtues, we are indebted to the influences which have acted upon the race for generations before we were born. The moralist who denies Christ, and boasts that he can exercise all the Christian virtues without the aid of religion, is unmindful of the truth—that it was the uplifting influence of this religion upon humanity, through previous generation, that placed him so high in the scale of moral being.

But there are more direct causes that have an effect in moulding the infant mind. That a marked prenatal effect can be produced upon the physical organization, is well known. But that the mental faculties are even more susceptible of receiving indelible impressions in a similar manner is not so generally understood.

"Had I but known," exclaimed the mother of a suicide, a young man of morbid temperament, who had always possessed a moody and melancholy disposition; "had I but understood the laws that govern my being, how different my poor boy's life might have been!" She had been nearly crushed by a great trouble, and instead of overcoming the trial, she had yielded to a morbid despair that had left its impress upon her unborn child. Through a pitiable ignorance the terrible sorrow had returned to overshadow her life with its two fold darkness.

There are many mothers who refer to their delicate condition as a sufficient excuse for excessive irritability, peevishness, or frequent outbursts of temper. Such conditions of the mind may be the result of the over-wrought or deranged nervous system. But if the mother rightly understood the liability of inflicting an irretrievable injury upon an immortal life, instead of weakly yielding to these impulses, she would exercise the utmost self-control and mental discipline.

If the mother possessed complete

knowledge of this subject, it is not unreasonable to suppose that even baneful hereditary traits might be in a great measure eliminated. There are schools and colleges for fitting women for almost every calling and vocation. But where is the institution of learning that furnishes advantages that fit her in the remotest degree for the most important duties of life? There are but few publications on this subject even that are refined and elevating in sentiment. Instructive (?) works of this kind are usually of such a character as to make their perusal a question of doubtful propriety.—*Ruth Grey.*

Overgrown Boys.

There can scarcely be a more refined method of cruelty than of ridiculing the awkward movements of a boy whose superfluity of flesh or stature prevents his moving gracefully among his more naturally formed brothers and sisters; and yet fathers and mothers as well as thoughtless friends or playmates are often guilty of thus wounding the feelings of the overgrown boy who is so unfortunate as to have been born among them. Even the attainment to a noble and perfectly symmetrical stature (which the years always bring to such a one, if his health does not fail under the extra imposition of labor which his mistaken friends require of him) cannot atone for the cruel hurts he thus receives. If he be a sensitive child, they rankle in his very soul, and do untold harm. Some parents are in such haste for their children to become men and women that they force them on, hasten their development in every possible way; and if nature favors them by bestowing a more than ordinary growth in bone and flesh upon any of their children, they are rejoiced to have the excuse to impose duties and exact behavior according to the number of pounds avoirdupois, when in reality that is no standard to go by.

Too many children are thus defrauded of their childhood, and who is prepared to answer such a charge by and by, when it shall be brought against them.—*Selected.*

Faraday's Lost Cup.

A minister once, in replying to the charge of credulity made by an objector against those who believe that God will raise the dead from their graves, gave the following beautiful illustration:

A workman of Faraday, the celebrated chemist, one day knocked a silver cup in a jar of strong acid. In a little it disappeared, being dissolved in the acid as sugar is in water, and seemed utterly lost, and the question came up: "Could it ever be found

again?" One said it could, but another replied that, being dissolved and held in solution by the acid, there was no possibility of recovering it. But the great chemist, standing by, put some chemical mixture into the jar, and, in a little while every particle of silver was precipitated to the bottom, and he took it out, now a shapeless mass, and sent it to a silversmith, and the cup was soon restored to the same size and shape as before.

If Faraday could so easily precipitate that silver and restore its scattered and invisible particles into the cup they had before formed, how easily can God restore our sleeping and scattered dust, and change our decayed bodies into the likeness of the glorious body of Christ.—*Onward.*

A Drawing Preacher.

Certainly we need to draw congregations, but we need to look well by what means we do it. A brother who had taken charge of a prominent church in a fashionable city announced from Sabbath to Sabbath sensational themes to draw the crowd. He said, "I will first get these wordly people to church; I will show them that I am up with them in the study of all the phases of free thought; I will teach them to respect my information and my ability, and then I will hold a protracted meeting and carry the gospel to their consciences, convert them and bring them into the church." The first part of the programme was carried out successfully; the second failed. The protracted meeting was held, but no revival, and under the most earnest preaching the congregation dwindled. The preacher seemed only playing a part in his earnest efforts. He had compromised himself and his ministry in the method which he had used to draw the congregation.—*Southwestern Methodist.*

Child-likeness is highest manhood and womanhood. We have the authority of the Lord Jesus for this assertion, and the best experience of the race tends to its confirmation; yet there is a natural reluctance to accept this as a prevailing truth. We tell a boy to be manly, and a girl to be womanly; but we do not tell a man to be boy-like, and a woman to be girl-like. Yet it is pitiful to see premature manhood in a boy, or premature womanhood in a girl; while it adds a charm to the character of a man to find him retaining his boy nature unimpaired to the last, and a true woman is all the lovelier for never losing her true girlhood. Childishness is to be avoided in a child, and to be left behind as one matures in life; but child-likeness is alike admirable in a child and in an

adult. The Apostle Paul says: "When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things." It is "childish" nature, not child-like" nature, that is here spoken against. But our Lord said to the mature and the wise: "Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven;" and he declared that he who retains his child nature while receiving the highest spiritual truth, is the greatest in the kingdom of heaven." Childishness we should shun; child-likeness we should strive after, or rather we should not strive away from.—*S. S. Times.*

A Welcome Visitor.

December makes the opening number of *The New Peterson* an illustrated magazine devoted solely to literature and art. The names of the editors are a host in themselves; they comprise Frank Lee Benedict, Howard Seely, Octave Thanet, and M. G. McClelland. Among the contributors are such names as E. E. Hale, T. W. Higginson, Hamlin Garland, Joseph Kirkland, John Vance Cheney, William Archer, Margaret Kent, Rebecca Harding Davis, Gertrude Atherton, Ruth McEney Stuart, Charles Coleman—in short, the cream of the essayists, story-writers, and poets in the entire length and breadth of the country. *The New Peterson* will be the cheapest literary magazine in the world, yet the names quoted above form a guaranty that in every respect it will be the equal of the highest priced literary monthlies. The December number is a warrant, too, that in the matter of illustrations, paper, typography, etc., it will prove a formidable rival to more expensive periodicals. Our readers should not fail to send for it. Terms, \$2.00 a year; \$1.00 for six months. A sample number will be sent for five cents. Address THE PETERSON MAGAZINE CO., Philadelphia.

How I Made My Start.

You must have lots of boy readers who would like to hear of my experience and how I started in business. I am 14 years old, and my father is dead and my mother is an invalid, so I had to leave school and earn some money. I saw in your paper the experience of William Evans, and how he made money plating knives, forks and spoons, and I thought I would try the plating business, so I sent to H. F. Delno & Co., Columbus, Ohio, and got a \$5 Lightning Plater. It came by express and is a beautiful machine. In one week I did \$13 worth of work and last week I was sick and only made \$11. The price received for plating is nearly all profit and the work is very nice. Every person has gold, silver or nickel plating to do and I hope to start a little store soon. If any of your boy readers will benefit by my experience in starting in business I shall be very glad.

JAMES ANDERSON.

The Lost Heart.

I knew a man who had lost his heart. His wife had not got it, and his children had not got it, and he did not seem as if he had got it himself.

"That is odd!" say you. Well, he used to starve himself. He scarcely had enough to eat. His clothes were threadbare. He starved all who were around him. He did not seem to have a heart. A poor woman owed him a little rent. Out she went into the street. He had no heart. A person had fallen back a little in the payment of money he had lent him. The debtor's children were crying for bread. The man did not care who cried for hunger, or what became of the children. He would have his money. He had lost his heart. I never could make out where it was till I went to his house one day, and saw an iron safe; it stood behind the door of an inner room, and when he unlocked it with a heavy key, and the bolts were shot and the inside was opened, there was a musty, fusty thing within it, as dry and dead as the kernel of a walnut seven years old. It was his heart. If you have locked up your heart in an iron safe, get it out. Get it out as quickly as ever you can.—*Sargen*.

Stung by the Old Serpent.

We had to end the life of a gifted and young setter of a superior strain—a present from a friend. Some malady disturbed the brain of the bright and beautiful fellow. All efforts to suppress the disease failed. Though he snapped at the food and medicine, we did not take it amiss. It was the poison in his veins, not the act of the noble mind. And instead of bringing death by the blow of an axe or the tearing wound of bullets, he slept away his life under the delight of chloroform.

Is there not at least one "lesson" from this incident? Do not let anger rise if some person you have befriended often becomes inoculated with venom from a tale-bearer, or disordered vanity of diseased imagination, and would wound the hand that blesses. Pity the creature with so ill in disarray.

What person in public life has not had many a chapter that recalls the story of the setter? While gathering money, once upon a time, for a distressed brother, (not a churl to whom gratitude never comes, but a gentleman, though with jangling nerves at times) he wrote a bitter and upbraiding letter. Did we turn away and let drop all effort to assist? We knew he was not at himself. The pull against going forward to his aid, though snarling, trixed all the best

forces of the soul. We sent him a new list of contributors. And when he found the "unknown Methodist" with \$20 opposite his name was the man he was touching with a tooth, he wrote a letter saying that Satan and Satan only had inspired the offensive note. And it is true.

Remember there comes to all of us the "hour and power of Darkness." There are seasons when, having done all, you can barely hold your ground—"stand" up against the wiles of the devil. Judge not by appearance. If you know the "environment," the horrors and enemies round about the brother, bad off as the victim in Warrock Aliances, stung, gored and bitten, you would wonder rather at his mildness of behavior.—*Richmond Christian Advocate*.

Be Content.

Be content with such things as ye have. Some people have better things; others have worse. You, perhaps, cannot have the better and you have no desire for the worse; then be content with what you have. You may have had better things the past you may have worse things in the future. Be thankful for the present, and be content. If your lot is a hard one, you may improve it, but not by murmuring, fretting, or repining. Just here, to day, learn of contentment, and wait on God for brighter days for richer fruits, for purer joys. No blessing comes to the murmuring, complaining, discontented heart when once this evil demon of discontent has entered into the soul, nothing is right. Even the "angel's food," was not enough for the murmuring Israelites, and "the corn of heaven" could not satisfy those whose souls were filled with the discontent of earth. But where once the heart has found its rest in God, and all its murmurings are hushed in sweet submission to his will, there is peace in believing, and joy in the Holy Ghost, and a ballowed confidence in the kind providence of him who hath done all things well. "Let your conversation be without covetousness; and be content with such things as ye have; for he has said I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me."—*The Christian*.

The Cottage Hearth for November.

The November number of the Cottage Hearth fully recognizes the thanksgiving season in its pages. A handsome frontispiece is created by illustrating a part of J. G. Whittier's poem, The Pumpkin. Elder Leland's Ghost is the title of Hezekiah Butterworth's capital thanksgiving story.

The Silver-buckled Slipper is a story. of "ye olden tyme" by Samantha C. Merrill. Annie Isabel Wills, in her story of Grand-pa Grace's Thanksgiving gives us an exceptionally good tale, these are all stories of special merit, and together with David Ker's account of a sea adventure, make an unusually interesting number. the regular departments offer a wealth of interesting matter, notably Household Chats, under Mrs. Mary A. Hungerford's direction. handsome and pleasing illustrations abound. W. H. Wilde Co., Boston, Mass.

Renan, when he found death drawing nigh, expressed a wish that he might have a national funeral, and that his body might be interred in the Pantheon. Egotism looming up at the grave! And among his last words these are cabled: "We undergo the laws of that Nature whereof we are a manifestation. We perish; we disappear; but Heaven and earth remain, and the march of time goes on forever."—*Presbyterian Journal*.

Ernest Renan is dead. He lived long enough to see his "Life of Christ," which created so great a stir in the world, go to the tomb before him.—*The Interior*.

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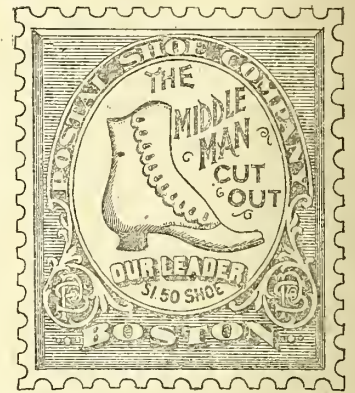
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"Hadn't it Better Be in Circulation?"

Katie is a quaint old maiden lady living up in a part of the country where we spend our vacation, a record of whose sayings and doings would be very interesting reading. She is a Christian, and, considering her religious advantages, an unusually intelligent and devout Christian. Many an agreeable conversation have we had with her touching the "Best things." Last season she learned we had a society in our church, the cost of membership in which was but fifty cents a year, and she desired to become a member. She had been saving her pennies for such an object a long time—she had now about sixty cents in store—and she hailed with joy this opportunity to apply it, as she had long wished, for the extension of the Master's kingdom. When we learned that, although she had saved this money, poverty had denied her fresh meat as an article of diet for a whole year, we at first hesitated about receiving it, but the spiritual finally overcame the carnal in us, and we rejoiced to be the vehicle for conveying such a treasure in the Lord's name to those who, in a sadder sense, were more destitute than she.

This year, when we called upon her, she was ready with her offering again. Out came the little paste-board box which, with one or two scientific shakes, unloaded its valuable contents upon the wooden chair—in all sixty-eight cents.

"There," said Katie, "please give that for missions to the lady who wrote me such a nice letter last year." "But," objected we (knowing what a struggle she had to gather so many pennies together), "had we not better take only the fifty cents, the actual cost of membership in the society, and leave the remaining eighteen as a kind of nest-egg for next year?"

A pause of a few seconds, a very earnest, thoughtful look, and then, with much solemnity, mingled with an "air of business" that would have been irrepressibly laughable under different circumstances, she replied: "Hadn't it better be in circulation?" We could not smile, much as the old man within us tried to have us do so. The ludicrousness of the remark faded out in the childlikeness, and yet sublimity, of this woman's faith, and with reverent fingers we lifted up the offering and placed it in a receptacle separated from other coin. "Hadn't it better be put into circulation?"

This is the question which, in God's name, we would like to lay upon the consciences of our wealthy church members to-day. What Christian was that who, in explanation of his course in distributing his money, said:

"It were a shame for a child of God to die rich."

And is it not a shame? How can professing Christians be justified in laying up treasures on earth, when the cause of Him who made and redeemed them is in need of that silver and gold which are his? How can the generous, charitable and religious bequests of a testator atone for the neglect, the want of faith of a lifetime, in their application to those same objects? He gives twice who gives quickly. There is a strengthening conviction in the minds of thoughtful men that we are living in 'a crisis of the world's history'; in what Edmund Burke once called, 'a perilous and dancing balance.' In a human sense, the destiny of the world lies to-day in the hands of Anglo-Saxon race. The destiny of the Anglo-Saxon race lies in the hands of those who profess to be Christian. The mightiest material force that these can wield is that of wealth. In the coffers of our rich church members at this moment is the latent power which can exercise the influence that is to regenerate the world. We echo Katie's question "Hadn't it better be in circulation?"—*Church Mission News.*

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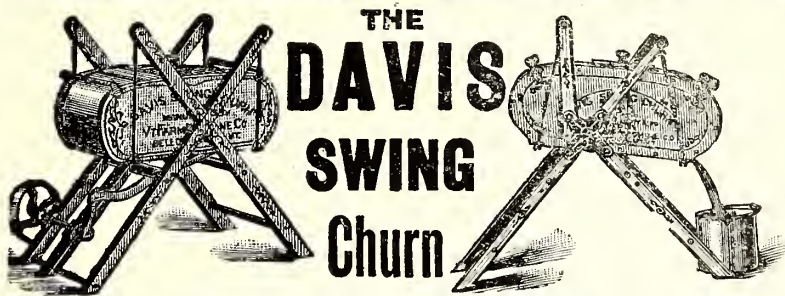
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Official Notice

To all who expect to attend the 67th Annual Session of the North Carolina and Virginia Christian Conference, the following will guide and govern your trip. The following official letter from Commissioner Carpenter of the Associated Railways of Virginia and the Carolinas will explain itself.

MEETING NORTH CAROLINA AND VIRGINIA
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To General Passenger Agents:— You are authorized to apply tariff 4, Circular 3035, in the sale of Round Trip Tickets to Apex, N. C., from Clarksville, Va., News Ferry, Va., Winston-Salem, N. C., Walnut Cove, N. C., High Point, N. C., Keyser, N. C., Jonesboro, N. C., and all intermediate stations; Account of above occasion. Tickets to be sold November 21st, 22nd and 23rd; Final limit November 28th; Continuous passage in each direction. The following rates will govern from competitive and Junction points, namely: Cary, N. C. 40; Clarksville, Va., 4.25; Durham, N. C., 1.40; Greensboro, N. C., 4.25; Henderson, 4.15; Raleigh, 80; Sanford, 1.65; Selma, 2.45; Weldon, 5.60; Winston-Salem, 5.60.

R. D. CARPENTER.

It will be necessary for those South of Apex to take early passenger train Monday morning Nov. 21, 1892. Those on the C. F. and Y. V. R. R. will change cars at Sanford for Apex. Those north of Apex will also leave starting points on early noon train Monday Nov. 21, 1892, and will exchange cars at Cary for Apex. Those east of Raleigh will come in on the passenger from Selma about 1:30 p. m. Monday.

The train from the South arrives at Apex about 10:40 a. m. Monday; and from the North about 4:30 p. m.

Conveyances from the church and neighborhood will meet said trains.

Daniston, \$2.20; Wooddale, 1.90; Roxboro, 1.55; Helena, 1.15; Rougemont, .90; Bahama, .70; Willardville, .60.

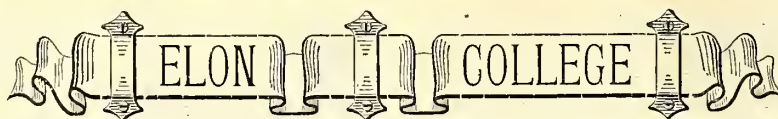
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Those who subscribe for Demorest's Family Magazine for 1893 will possess a gallery of exquisite works of art of great value, besides a Magazine that cannot be equaled by any in the world for its beautiful illustrations and subject matter, that will keep everyone posted on all the topics of the day, and all the fads and different items of interest about the household, besides furnishing interesting reading matter, both grave and gay, for the whole family; and while Demorest's is not a fashion Magazine, its fashion pages are perfect, and we give you, free of cost, all the patterns you wish to use during the year, and in any size you choose. Send in your subscription at once, only \$2, and you will really get over \$25 in value. Address the publisher, W. Jennings Demorest, 15 East 14th St., New York. If you are unacquainted with the Magazine, send 10 cents for a specimen copy.



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The Board of Health recently issued a circular, printed in English, Italian, Hebrew, and Russian, in regard to cholera infantum. After stating that the disease is caused by bad milk, the circular states the milk must be kept fresh, and that this can be done as follows: As soon as the milk comes, put it in a glass bottle; put the bottle in a kettle with a block of wood under it to prevent the bottom coming in contact with the kettle; put water enough in the kettle to come half way up the side of the bottle; heat the water as hot as possible without boiling then take the kettle from the fire and cork the bottle; let the bottle remain in the kettle for half an hour; then put the bottle in a cold place. This makes the milk safe without boiling. If possible, use a rubber stopple instead of a cork. The bottle and stopple must be cleansed every day with boiling water.—*Western Advocate.*

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Lv Richmond No. 9. No. 11
p. m. 9:00 8:20 a. m.

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|------------------|--------------|--------------|
| Burkeville | 5 03 | 5 00 |
| Keyville | 5 42 | 5 39 |
| Ar Danville | 8 00 | 8 06 |
| Greensboro | 10 05 | 10 05 |
| Lv Goldsboro | 3 50 p. m. | |
| Arkville | 5 15 | |
| Lv Raleigh | *6 00 p. m. | *7 00 a. m. |
| Durham | 7 07 | 7 58 |
| Ar Greensboro | 9 40 | 10 00 |
| Lv Winston Salem | *8 00 p. m. | *8 40 a. m. |
| Lv Greensboro | *10 15 p. m. | *10 15 a. m. |
| Ar Salisbury | 12 12 a. m. | 12 00 p. m. |
| Ar Statesville | *2 35 a. m. | *1 09 p. m. |
| Asheville | 7 10 | 5 58 |
| Hot Springs | 10 30 | 7 57 |
| Lv Salisbury | *2 22 a. m. | *12 08 p. m. |
| Ar Charlotte | 2 40 | 1 30 |
| Spartanburg | 5 00 | 4 18 |
| Greenville | 6 10 | 5 24 |
| Atlanta | 11 25 p. m. | 10 30 |
| Lv Charlotte | *2 10 a. m. | *1 50 p. m. |
| Ar Columbia | 7 45 | 6 00 |
| Augusta | 12 00 n. n. | 9 25 |

| DAILY. | | |
|------------------|--------------|--------------|
| NORTHBOUND | No 10 | No 12. |
| Lv Augusta | *6 00 p. m. | *8 15 m. |
| Columbia | 11 30 | 11 15 p. m. |
| Ar Charlotte | 6 00 a. m. | 4 30 p. m. |
| Lv Atlanta | *8 50 p. m. | *8 05 a. |
| Ar Charlotte | 6 30 a. m. | 6 10 |
| Lv Charlotte | 6 48 a. m. | 6 30 p. m. |
| Ar Salisbury | 8 14 | 8 00 |
| Lv Hot Springs | *7 25 p. m. | *12 .9 |
| Asheville | 9 00 a. m. | 7 30 |
| Statesville | 2 50 p. m. | 7 01 |
| Ar Salisbury | 4 00 | 7 51 |
| Lv Salisbury | *8 25 a. m. | *8 15 p. m. |
| Ar Greensboro | 10 00 | 9 50 |
| Ar Winston Salem | *11 30 a. m. | *12 30 a. m. |
| Lv Greensboro | *10 20 a. m. | *11 05 a. m. |
| Ar Durham | 12 10 p. m. | 1 02 |
| Raleigh | 1 10 | 2 00 |
| Lv Raleigh | *1 28 p. m. | |
| Ar Goldsboro | 3 05 | |
| Lv Greensboro | *10 20 a. m. | *10 20 p. m. |
| Ar Danville | 12 01 p. m. | 12 40 a. m. |
| Keyville | 2 46 | 3 30 |
| Burkeville | 3 28 | 4 15 |
| Richmond | 5 30 | 6 18 |

+ Daily except Sunday. *Daily

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a. m. daily and 8 50 a. m. daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a. m. Returning leave Richmond 3 10 p. m. and 4 45 p. m. daily except Sunday; arrive West Point 5 00 and 6 00 p. m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 3 20 a. m. daily; leave Keysville 5 48 a. m.; arrive Oxford 7 59 a. m.; Henderson 9 10 a. m.; Durham 9 20 a. m.; Raleigh 10 10 a. m. Returning leave Raleigh 8 15 p. m. daily; Durham 9 25 p. m.; Henderson 9 30 p. m.; Oxford 10 45 p. m.; arrive Keysville 1 5 a. m.; Richmond 6 18 a. m.

Mixed train leaves Keysville daily except Sunday 9 00 A. M.; arrives Durham 5 40 P. M. Leaves Durham 7 58 A. M. daily except Sunday; arrives Oxford 9 45 A. M.; Keysville 2 35 P. M.

Additional trains leave Oxford daily except Sunday 6 00 p. m.; and 11 55 a. m.; arrive Henderson 6 55 and 12 40 p. m. Returning leave Henderson 10 30 a. m. and 2 30 p. m. daily except Sunday; arrive Oxford 11 15 a. m. and 3 1 p. m.

Washington and Southwestern Vestibled Limited operated between Washington and Atlanta daily, leaves Washington 11 00 p. m. Danville 5 50 a. m., Greensboro 7 09 a. m. Salisbury 8 28 a. m. Charlotte 9 15 a. m. arrives Atlanta 4 05 p. m. Returning leave Atlanta 1 00 p. m., Charlotte 8 30 p. m. Salisbury 9 43 p. m. Greensboro 11 02 p. m.; arrives Danville 12 15 a. m. Lynchburg 2 07 a. m. Washington 7 00 a. m. Through Pullman Sleeper New York to New Orleans ads between Washington and Memphis, via Atlanta and Birmingham.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleepers between Atlanta and New York; between Danville and Augusta.

On 11 and 12, Pullman Buffet Sleepers between Richmond and Danville, and Pullman and Buffet Sleepers between New York, Washington and Hot Springs via Danville, Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va.

E. BEPKLEY. J. S. R. THOMPSON, Sup. GREENSBORO, N. C. RICHMOND, VA. **H. GREEN.** SOL PAAS, Gen'l Mgr. Traffic Manager, W. A. TURK, G. P. A. WASHINGTON, D. C. **S. H. HAKDWRH.** A. G. P. A. ATLANTA, GA.

RALEIGH & GASTON RAILROAD

IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH

| No. 34. | Pass. | No. 38. | Pass. and Mail. |
|---------------|-------------------|-------------|-----------------|
| Daily. | Daily Ex. Sunday. | | |
| Leave Raleigh | 5 00 p. m. | 11 25 a. m. | |
| Mill Brook | 5 15 | 11 41 | |
| Wake | 5 30 | 12 05 | |
| Franklinton | 6 01 | 12 26 | |
| Kittrell | 6 19 | 12 44 | |
| Henderson | 6 36 | 1 00 | |
| Warren Pias | 7 14 | 1 30 | |
| Macon | 7 22 | 1 40 | |
| Arrive Weldon | 8 50 | 2 45 p. m. | |

TRAINS MOVING SOUTH.

| | No 41 | No 45. |
|-----------------|-------------|---------------------------|
| Leave Weldon, | 12 15 p. m. | 6 00 <small>ε.</small> m. |
| Macon, | 1 13 | 7 06 |
| Warren Plus, | 1 20 | 7 15 |
| Henderson, | 2 22 | 7 53 |
| Kittrell, | 2 39 | 8 11 |
| Franklinton, | 2 56 | 8 29 |
| Wake, | 3 17 | 8 50 |
| Mill Brook, | 3 40 | 9 15 |
| Arrive Raleigh, | 3 55 | 9 39 |

Louisburg Road.

Leaves Louisburg at 7 35 a. m. 2 00 p. m. Arrive at Franklinton at 8 10 a. m., 2 52 p. m. Leave Franklinton at 12 30 p. m., 6 05 p. m. Arrive at Louisburg at 1 05 p. m., 6 40 p. m. JOHN C. WINNER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.

IN EFFECT 9 00 A. M. DEC 7, 1890.

GOING SOUTH.

| | No. 41 | No. 45. |
|----------------|------------------|--------------------|
| | Pass. & Mail. | Freight & Pass. |
| Leave Raleigh | 4 00 p. m. | 8 35 |
| Cary, | 4 19 | 9 20 |
| Merry Oaks, | 4 54 | 11 28 |
| Moncure, | 5 05 | 12 10 |
| Sanford, | 5 28 | 2 10 |
| Cameron, | 5 54 | 2 30 |
| Stith's Pines, | 6 21 | 2 35 |
| Arrive Hamlet, | 7 20 | 8 10 p. m. |
| Leave " " | 7 40 | |
| " Ghio | 7 49 | |
| Arrive Gibson | 8 15 | |

GOING NORTH.

| | No. 18. Pass. & Mail. | No. 40. Freight & Pass |
|-----------------|-----------------------------|------------------------------|
| Leave Gibson, | 7 00 a. m. | |
| " Ghio, | 7 18 | |
| Arrive Hamlet, | 7 38 | |
| Leave " | 8 00 | |
| Stith's Pines, | 8 28 | 7 40 a. m. |
| Cameron, | 9 06 | 9 31 |
| Sanford, | 9 52 | 10 55 |
| Moncure, | 10 16 | 12 10 p. m. |
| Merry Oaks, | 10 26 | 12 50 |
| Cary, | 11 01 | 2 45 |
| Arrive Raleigh, | 11 20 a. m. | 3 20 |

Pittsboro Road.

Leave Pittsboro at 9 10 a. m., 4 00 p. m., arrive at Moncure at 9 55 a. m., 4 45 p. m. Leave Moncure at 10 25 a. m., 5 10 p. m., arrive at Pittsboro at 11 10 a. m., 5 55 p. m.

Carthage Railroad.

Leave Carthage at 8 00 a. m., 3 45 p. m., arrive at Cameron at 8 30 a. m., 4 20 p. m. Leave Cameron at 9 35 a. m., 6 00 p. m., arrive at Carthage at 10 10 a. m., 1 25 p. m.

No One Would Know.

Mary Standish had been for two years "out" in society in Cragburgh, and had not as yet had an admirer. She was a very quiet, modest girl, but she was secretly chagrined at this fact, especially as the other girls commented on it, and wondered in their vernacular why she did not, with her good looks, "catch a beau." Lucy Smith had been engaged twice. Floy Jackson was flirting with the young doctor, the druggist and two railway clerks.

"You are too prim!" they told Mary. "The men are afraid of you. They won't even call. You must try and catch one this winter. Have some fun in your life."

"You are not a husband-hunter," her mother said, indignantly. "You must be sought, not seek. Remain your modest self. You want happiness in your life, not vulgar fun."

Soon after this Mr. Appleton, the new minister, called once or twice. Her mother saw that he was attracted by Mary's gentle manner, but said nothing.

About this time Mary went alone to visit a friend in Chicago. It was a long journey, she grew tired of reading; she knew no one on the car. A handsome young man, a brakeman, passed her once or twice, eyeing her admiringly.

Her cheeks flushed.

"Why should not I have a flirtation with him—just a little fun?" she thought. "Nobody knows me here. I'll do it."

He passed down the car again, with the same bold, admiring gaze.

Mary glanced up shyly. "Can you tell me the time?" she said.

He pulled out his watch, and with a confident smile dropped into the vacant seat beside her and began to talk familiarly. The young woman was ready for a flirtation? So was he.

Mary's face reddened angrily.

And yet—this was "fun," such as the girls had; it had, too, the keen zest of adventure. She would leave the car soon, and no human being ever would know.

The other passengers, who had observed the modest, refined, girl looked with surprise at her familiar coquetry with this coarse fellow. When the brakeman went out to attend to his work, a man sitting near her, who had been drinking heavily, leaned over and said:

"I'll take that seat and make myself agreeable while he's gone."

Mary drew herself up haughtily, her heart throbbing with terror.

He laughed loudly. "Sho, now! You know me as well as you do that fellow!"

But the brakeman had returned,

and dropped into the seat again with a laugh. "He's jealous of my chance with such a pretty girl as you!" he said, throwing his arm over the back of the seat.

Mary glanced around. The passengers averted their eyes from her with unconcealed disgust.

"You aint gettin' tired of me, are you?" asked the brakeman.

"O, no," she said, trying to laugh. Was this not the "fun" she had longed for? The man's look of admiration seemed to burn into her face.

"Miss Standish!" said a voice behind her.

She turned. It was Mr. Appleton; he was looking at her in amazement. She had met him but twice, and yet it seemed to her this was the one human being for whose good opinion she cared.

The brakeman rose. "Guess I'm cut out! Ta-ta!"

The drunken man laughed jeeringly.

Mr. Appleton did not take the vacant seat. He stood beside her gravely until the train rolled into the station, called a cab, placed her in it, and bade her good-by.

Several months afterward her mother said, "Mr. Appleton seemed to like to visit here when he first came. He never calls now. I wonder why?"

Mary did not answer. She knew. She had chosen her "fun," and was now paying the price.—*Selected.*

Married.

At the residence of Capt. Jas. A. Turrentine, Burlington's Mayor, in the presence of a few friends, Miss Elizabeth Turrentine was married to Mr. Jas. P. Montgomery, on Nov. 8, 1892, C. C. Peel officiating.

May their lives be as pleasant and harmonious as the occasion that witnessed their union.

Died.

Departed this life on Nov. 7, 1892, aged about ten years, Ida E. Willis, daughter of H. H. Willis. Peace be to her ashes. Burial service by the writer.

C. C. PEEL.

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